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Thesis

VITALIZING CIVIC INSTRUCTION IN THE ELEMENTARY SCHOOL

Submitted by

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1941

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CHAPTER I

INTERPRETATION OF THE PROBLEM

In the discussion of any problem there is a necessity for exact definitions. Words are often inexact vehicles of communication. A certain word may appear to one person as being specific, definite, and perfectly clear in its meaning; to another person the same word may be general, vague, and inclusive. This characteristic of having varied meanings is not confined to technical and unusual words. The most frequently used words and everyday phrases vary in their meanings from one person to another. And when no definition is given the meaning of a particular word is determined by the hearer as well as by the speaker. The speaker says one thing and the hearer hears something quite different. Precise communication therefore calls for a common understanding of words. Under such circumstances the speaker or writer must assume the responsibility of stating what he means by his words. A common understanding will thus be assured.

That this common understanding may be established I wish to explain my problem and to define the terms with which it is stated.

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Just this common understanding may be established I wish to explain my problem and to define the terms with which it is stated.

Visualizing means to make vivid, real and alive. It thus is some material that becomes sure to live, interesting and desirable. In this connection visualizing implies the work with all phases of varied material. The terms with which this is presented must be vitalized too. The most worthwhile material can be killed by an unnecessarily dull manner of

presentation and unless the material to be taught is alive, gripping and worthwhile even the enthusiastic manner cannot obtain the best results. This is especially true when one is working with elementary school pupils.

Children of this age have not outgrown the enjoyment of stories but they do demand that these stories be alive and interesting. To these children the teacher cannot give a book and tell them to learn the material on certain pages and learn a list of dates found on a page so that they may be given back in a test. These children need to be taught to appreciate the history material so that in later school years they will study it for its own sake. The teacher can build up a love for the history or create an aversion for it that the child will never forget. By using history as the example I do not mean to infer that that the vitalizing should only take place there or that civic values come from history alone. I do think, however, that until recently history has been a recital of one event after another with little thought for the method of presentation or for the attitudes which have been developed in the children through the study.

There is a dearth of written materials which are clear, direct and concrete. The written accounts of democracy, of civil liberties, of individual worth and of modern problems are commonly too abstract and remote to be convincing to this age of pupil. Teachers need and are eager for simple, vital, dramatic materials to convey to pupils the meaning of democracy, its relation to the world about them, and the qualities of behavior which are characteristic of the democratic man. These same

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teachers know that the children resent anything that savors of preaching or the story with the too obvious moral. But they are not slow to see the lesson which a good story teaches and they are ardent hero worshippers. However, a casual rehearsal of the brave deeds done by heroes of long ago will not accomplish this inspiring of the pupils for which I am speaking. A study of the conditions in society that made necessary these deeds will make the study more vital and profitable. Nor must this study of the contributions of individuals to our national success be confined to the past years. Heroes of science, invention, medicine, and good living are present today and are making just as determined efforts as did the men of the past to make the world a better place in which to live. To these latter efforts pupils may feel that they will add their bit as they grow older. Thus the instruction has been vitalized so that citizenship to them becomes a living process which will go on as long as coming generations hold to its principles. So on these ideas of vital subject matter and civic cooperation the material must be planned. The alert teacher, not finding what she needs in books and magazines, adapts what she does find by rewriting it with her own pupils in mind. She knows she must prepare them to be the citizens of tomorrow who will love their country, be proud of its past glories and be ready to work for its future success.

Civic instruction formerly meant teaching the workings of the governments, local, state and national. The pupil studied the Constitution, knew the Preamble, the three ways a bill may become a law and the qualifications for a senator or a representative. Still he might not be

teachers know that the children learn anything that savors of preaching or the story with the too obvious moral. But they are not slow to see the lesson which a good story teaches and they are drawn into participate. Whether, a mental treatment of the story depends none by matters of long ago will not accomplish this inspiring of the pupils into action - an appealing a study of the conditions in society that made necessary these laws will make the study more vital and practical. For such this study of the contributions of in invents to our national success be confined to the past years. Names of scientists, inventors, statisticians, and good living are present today and are making just as determined efforts as did the men of the past to make the world a better place in which to live. To these latter efforts pupils may feel free they will and study life as they grow older. Thus the instruction has been vitalized so that eventually to then becomes a living process which will go on as long as coming generations hold to the principles. So do these ideas of vital subject matter and civic cooperation the material must be planned. The alert teacher, not finding what she needs in books and magazines, adapts what she does find by remaking it with her own ideas in mind. She knows she must prepare them to be the citizens of tomorrow who will love their country, be proud of its past, stories and be ready to work for its future success.

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come a good citizen, one who would work for the happiness of his fellowmen and the continuance of our democratic form of government. He might be such an individualist that matters that did not directly touch him seemed to be none of his concern. So it became evident that civic instruction must mean more than a body of information, facts, dates and deeds.

The schools of America must consider the important objectives of active not passive citizenship. Our concern is with the best way to make pupils aware of the goals of citizenship in a democratic society and of the best ways of utilizing the facilities at hand for achieving these goals. We have not yet begun to realize the possibilities which cooperative activity can accomplish because of the freedom allowed us by our American tradition. We cannot regard citizenship as the mastery of a set of rules or mechanics of government; but rather to us it is a living, growing process that is seeking new means of making life richer, better and more useful for every member of the family. The development of such an ideal of citizenship depends not only on the intelligence of youth but upon the imagination and enthusiasm of his purpose. It seeks to solve the old problem in new and better ways and it must teach children that the future demands courage, intelligence and unselfishness of them as they make contributions to the life of the country.

The teaching of citizenship in a society that always stayed the same would be a comparatively simple mater. It would resolve itself into learning a set of rules and applying them when a prescribed, previously studied situation arose. But citizenship in a society that is as complex

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as ours, that is so dependent upon events that happen far from our shores and that is continually changing is far from simple. It demands training the hands, the head and the heart so that each may perform its distinctive task when a problem needs to be settled. For the problems of citizenship may be unwisely handled if one of these parts is left untrained.

As has been mentioned before, history is not the only subject which should be included in the broad term of civic instruction. Geography after all is a study of the physical causes which are one set of reasons why people act in the way they have along commercial, international and social lines. Citizenship spreads beyond one's state or one's country. There is a world citizenship to which idea geography makes a distinct contribution. I like the expression human geography; it seems to express the idea I believe is important. It has been said that the world is a large and rich enough place for all the present people to live in comfortably if exploitation and greed could be curbed. Could not this be a thought for pupils to contemplate?

Literature and music make special appeal to boys and girls as well as to men and women for their leisure time enjoyment. They make for contentment and happiness. It is only when people have no means of keeping themselves occupied when work is done that they become unhappy and ready listeners to un-American suggestions. Libraries are in almost every community and they furnish the books but unless children are trained to use and enjoy books the libraries might as well be miles away. Reading can give pleasure to one's self and to others; it can furnish an entirely new

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outlook on life; and it can keep our people out of mischief. Our country has a large share of the world's writers, both past and present. Our pupils can look with pride at our record in this line. Our writers have told stories of life and people here as well as those from other countries. Much of this can be directly utilized in civic instruction but it is the will and desire for books that is necessary if people are to choose literature for enjoyment when they are left to make decisions for themselves. The school has a great opportunity to create a taste for the food in literature so that the trashy and especially the evil will not seem attractive.

Music also appeals to the inner person and here again the good citizen can find enjoyment. Madam Kerstin Thorberg, the great Swedish contralto of the Metropolitan Opera Company, upon her arrival in Boston for a series of New England concerts, was quoted by the papers as saying that only in song and music may the "ragged nerves of the war-torn world find a little relief from the cruelties now menacing civilization." She further stated that there must be a free world if the culture of civilization is to grow. Music requires that artists be free so that fine music can teach the lessons of freedom and happiness.

Free concerts are available in many localities. The radio offers much good music in with the jazz. Recording companies have recently sold symphony and opera records at amazingly low prices. Music appreciation societies provide study and explanatory material. Like unused libraries this cultural pleasure will go to waste for a large number of people unless the schools include some of the values in their civic instruction.

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we have a cultural heritage as well as a political one and we must be aware of it in order to appreciate it. This musical heritage includes masterpieces of artists of other lands for which our pupils should be grateful.

So one might speak of art and its contribution to the culture and happiness of our people. Art museums have large numbers of visitors in the course of a year but in many communities there are still people who have never visited the museums in their vicinity and so have failed to receive the inspiration from that part of our heritage. To cultivate the enjoyment of the great and good in art is one way the schools can train pupils for all-round development. A desire for the best and an appreciation of it are qualities that uplift and make better men and women, regardless of the source of the inspiration.

Activities of school life, whether on the playground or in the daily lesson planning, offer opportunities for group relationships which will train for working with other people in later life. It is an easy matter for a child to be happy and contented if everything goes his way, when he only has himself to consider. But life situations of that kind are very rare. Creative citizenship must make the child increasingly sensitive to the rights and privileges of others and train him to see himself and his actions as parts of a complete whole. Self discipline and self direction are outcomes of activities carried through to a successful conclusion. Each person concerned must develop honor, responsibility, trustworthiness, unselfishness, gratitude and other traits which go to

make up a really fine person. Such an activity program will not refrain entirely from the use of some competition in situations which rivalry is appropriate; but it will be chiefly concerned with activities in which boys and girls learn to work together for the common good, without expectation of individual recognition or reward, other than the satisfaction of doing something that is socially useful.

With democracy threatened on all sides, it is more necessary now than ever before to show the youth of America wherein their strength lies, how to use that strength with clear-sighted wisdom and purpose and how to protect their valuable inherited rights.

With this definition of terms and explanation of the problem in mind, let us look at the situation as a whole. Suffice now to say that our country needs intelligent citizens if our way of life, our democracy is to be preserved. If these future citizens are to be intelligent in this respect the scope of the knowledge must be recognized and the methods of presentation definitely planned for, both in the actual instruction given and in the opportunities offered for real participation. As has been said before, one never learns from words alone; experience must accompany the presentation. And even knowledge and participation are not enough; an attitude, a state of mind must be acquired. This state of mind must be an enthusiastic feeling that our United States is worthy to be lived for as well as died for, when occasion had demanded. Patriotism must mean to a child something besides war, conquest and bitter feelings. It must mean that a country can be built up intellectually, morally and spiritually in

peace so as to far exceed any power which it might become through war. One need not decry war as never necessary and so claim something that probably will not come about in our time. But by emphasizing our glorious heritage, the sacrifices that went into the making of America, the numerous challenges that still present themselves to all citizens of our country we can build up in our pupils an attitude of pride, courage, faith and energetic resourcefulness that is needed now in the world and will be needed in the years to come.

Civic instruction does pertain to citizenship but children are citizens and should be taught that. It pertains to behaviors and attitudes quite as much as to voting. Children have responsibilities and duties which they can perform before they are legal citizens. Honesty, truthfulness, courage, and religious faith are qualities that good citizens today need in order to make the world,and especially America, a better place in which to live.

So vitalized civic instruction, taught by an enthusiastic and competent teacher, will aim first at good personal habits and attitudes because our country is made up of individuals, good and bad, and the final result will be determined by the predominance of the good or the bad. Through these personal attitudes the teacher will lead the thoughts and actions of the pupils into the ideas of a citizenship of the world outside the home and school. Citizenship implies a social situation where people meet to plan and work for the greatest good of a large number. Children must be ready for this situation when the time comes for them to take up

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their responsibilities and the right attitudes inculcated through civic knowledge and experiences are one of the ways by which they may be prepared to be our citizens of tomorrow.

CHAPTER II

ATTITUDES OF THE LEADERS TOWARD CIVIC INSTRUCTION

Pre-Revolutionary Times

Education is said to be the largest public enterprise in the United States and the country's most important business. More money is invested in the physical plants of education than in any other public undertaking.

> "This large enterprise, founded and conducted as the best means of promoting the well-being and happiness of the people, is established on the theory that a democratic form of government depends for its value and effectiveness upon a citizenship educated sufficiently to understand and direct intelligently, efficiently, and with justice all its affairs, private and personal, public and civic. The greater the political freedom of a nation, the greater is the necessity for the proper education of its people." 1/

This last sentence seems to express the feelings of the citizens of the United States since the earliest times. Sometimes the fires of their enthusiasm burned brighter than at others but this reaching out for definite civic knowledge and instruction is apparent at all times. When the fervor ran the highest the affairs of the country were conducted in the most upright and honest way. When the influential leaders lost sight of the goal, then men were selected who thought of selfish and private

1/ Edgar W. Knight, Education in the United States, Ginn and Company, 1929, p. 2

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interests rather than those for the best good of the people of the country as a whole. History shows that in some way a leader always appeared who called the people back to the struggle for civic uprightness and he always stressed at such times the necessity for education if the success of the country was to be assured.

For this consideration it seemed best to divide the history of civic instruction into four periods, realizing that overlapping is sure to occur. Years or actual dates cannot be employed in this division but events seem to establish natural bounds.

The ideas, definite knowledge, working rules, and even the hopes of the American society today have come out of our historical development. They make up our American heritage which it is our job to preserve. We have borrowed from other people and also have created some of our institutions and beliefs to be directly opposite to some practices we have aimed to avoid. Our civilization has been enriched by the vast background of the culture of antiquity, the Middle Ages and the Renaissance. Now these cultures, beliefs and knowledges are our own, woven into our heritage.

The American colonies, which were for the most part English, were established during the seventeenth century. The reign of Queen Elizabeth was rather remarkable for exploration and during this period attempts were made to settle in America. But it was during the reign of James I and the Stuarts who immediately followed that most of the colonies were settled. These Stuarts left a record of autocracy and tyranny and the colonists who left England to come here had the remembrance of the hard-

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ships thus caused firmly fixed in their minds. They had not been allowed to question any of the many rights of the Kings. The theory of "divine right" was almost a reality in the lives of English people at that time. So out of these hard times came certain ideas of civil liberty, and although these were vague and hardly more than the whisperings of unhappy and oppressed souls, they were brought to the New World. Is it any wonder that civil rights were guarded so carefully and zealously?

Colonial life, built upon the culture of Europe, was not democratic. Class distinctions were conspicuous. A voyage of a few weeks across the ocean could not alter the practice to which the colonists had been accustomed in their old homes. It had been important for the governing authority to keep the poor in ignorance of civic affairs. Learning among the masses would threaten the established order and lead to questionings and perhaps to open rebellion. So the hopes and desires of the colonies had to work through years of accumulated customs and practices before civic rights were equal for even a part of the people.

In all the colonies the privilege of voting was fixed according to the old English belief that ownership of real estate was the correct qualification for voting. So a man's property and not his character, nationality, or education entitled him to vote. Other laws passed by the colonial assemblies further defined the duties and privileges of citizens. The duties imposed by these law-making bodies generally required attendance at church services of the town or parish. The Puritan colonies also made it a civic duty to be present at town meetings and to accept the

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offices to which the citizen might be elected. As a result of these restrictions, it is estimated that only about one man in every four or five was able to vote. Massachusetts restricted the ballot to those having church membership. In New York the law excluded Jews and Catholics from voting, though this seems not to have been strictly enforced. In South Carolina only Protestants could vote and Virginia excluded negroes and Catholics from voting.

These last facts show that the colonies were founded in an era of great religious intolerance. In spite of the fact that some of the colonists came to America to escape religious persecution and intolerance they founded colonies where they permitted very little happiness and religious freedom to those outside their own denomination. This was another barrier over which ideas of democracy and civil liberty had to hurdle before the equality of men was even started.

Democracy was scorned politically and it was disliked by the early colonists, both in the North and in the South. Men who were not important in England became so in America because of the opportunity for success with little or no capital. When they gained social and political recognition here they guarded it carefully and were not ready to admit others to it. The Mayflower Compact and other New England church and town documents may have stressed democratic ideas but they were not generally accepted by either New England leaders or those in other colonies. Each colony became as aristocracy, based upon wealth and property holding. Property rights were almost synonymous with natural

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rights. The right of "life, liberty and the pursuit of happiness" had not yet been recognized and the rights of men as men were unknown. Teaching the ideas of democracy was very hard to accomplish in the colonial days.

The actual teaching of democracy or civic responsibility was probably not thought of in the colonial schools, at least no record has been left that any was done. The schools were meagre, poorly equipped and poorly taught. Reading, writing, spelling and simple facts of computation were thought to be necessary for success here in the New World. All the education was aimed at the adult life of the child; none of it was planned for him to live a fuller life as a child. Children were "seen and not heard" in those days; questioning was not allowed; and the parents so dominated the lives and even the thoughts of the children that any ideas of civic privileges, of voting or of government were passed down to the children as pre-determined rules, not to be questioned but to be adopted. That these children should be taught to understand and to appreciate civic duties and privileges would have been considered "soft" teaching in those days of stern discipline. But the ideas of greater equality of privileges and opportunities were running as an undercurrent through all the thinking of the colonial days and when it did break out it was a fully-grown, well-forumulated plan. This unrest developed almost simultaneously with the quarrel with England. One effect of the Revolution was to correct some of these inequalities. The colonists finally challenged the authority of the King and Parliament any longer to take away their "natural rights."

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Revolutionary Years and Those Immediately After

Before the Revolution the colonists had depended upon England for their laws, books, teachers and leaders in government. After the struggle the people were thrown upon their own resources and were forced to depend on the new nation for leadership and ideals. Democracy received an urge that had been impossible in the colonial days. Inequalities of high birth and social position either decreased greatly or disappeared entirely. Self government was to be given a trial and it became very apparent to the thinking leaders that the people must be educated for their new responsibilities. There was a new demand for schools and they were considered a necessity in the new concern for public welfare. The independence of America had been brought about by a revolution in many lines of thought. America had broken with the past in many respects and had formed a government on the new base - social equality as different from the rights of class.

The founders of the American Republic looked beyond private interests and the enrichment of individuals. They had staked their lives and their fortunes on independence and the successful launching of a Republic. Having risked everything in this enterprise, the ablest leaders made a study of public affairs and the methods which seemed best suited to keep the freedom and the independent society which they and their countrymen had won.

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which they seemed more than all other to have hated was that of having no voice in making the laws under which they were to live. The old "taxation without representation" remained tyrany to them in their new independent undertaking just as much as when King George had forced it upon them. The ideas of democracy after the Revolution reflect this thought more perhaps than they do any other single one. So the early ideas of education for the support of the new Republic reflected it too.

Having committed themselves to a government by the vote and consent of its citizens, many founders of the Republic turned to education as a guarantee that a government of this type should endure. They did not plan a narrow political education, although civic knowledge was their first aim; they aimed at an education in the arts and letters and in science, feeling that a contented, happy people with many lines of interest is a safeguard against unrest and perhaps open rebellion. They felt that education in many lines is a sure foundation for citizenship and civic responsibility. The idea of establishing a national institution of learning with these ideas in mind was taken up with General Washington in 1775, while Revolutionary soldiers were quartered on the campus of Harvard College. Washington then and there approved the idea.[1/]

These early advocates of educational institutions included all the arts and sciences in their planned curricula because these would tend to build up an enlightened body of citizens. They recognized that government rests upon wisdom, knowledge and hopes of better things beyond those

1/ The Unique Function of Education in American Democracy-Educational Policies Commission, 1937, p. 14

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[1] The Origin and Function of Education in America in Relation to Democracy-Educational Problems Commission, 1937, p. 15

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In providing for religious freedom the Federal Constitution helped to lay the foundation for nonsectarian, free, publicly supported and publicly controlled democratic schools. "The new aim was education for all, to the end that liberty and political equality might be preserved." 1/ New Hampshire in its constitution in 1784 and again in 1792 said that "knowledge and learning generally diffused through a community are essential to the preservation of a free government." The constitution of Massachusetts, (1780), expressed similar ideas. "Wisdom and knowledge, as well as virtue, diffused generally among the body of the people, are necessary for the preservation of their rights and liberties."

Washington's idea was that men must be taught to know and to value their rights and "to discern and provide against invasion of them." Jefferson declared (Preamble to his public school bill in Virginia) that the most effective way of preventing power from becoming tyranny was through the education of the people as a whole. He believed that people will be happiest "whose laws are best and best administered." He further said that these laws would be "wisely formed and honestly administered in proportion as those who form and administer them are wise and honest." He believed that public welfare depended upon the education of the people

1/ Edgar W. Knight, Education in the United States, Ginn and Company, 1929

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1/ Meyer R. Ph.D., Education in the United States, Ginn and Company, 1922

without regard to "wealth, birth or other accidental condition or circumstance." 1/

General Francis Marion, in stressing the need for popular education in South Carolina said:

> "Keep a nation in ignorance rather than vote a little money for education! What signifies this government if it be not known and prized as it deserves? This is best done by free schools. Men will always fight for their government according to their sense of its value. To value it aright they must understand it. This they cannot do without education."

John Jay, first Chief Justice of the Supreme Court of the United States, declared "knowledge to be the soul of a Republic." James Madison believed that "popular government without popular information or the means of acquiring it" is the first step toward "a farce or a tragedy, or perhaps both." A people who intend to be "their own governors must arm themselves with the power which knowledge gives." 2/

John Adams declared that the instruction of the people for the proper practice of their duties as "men, citizens, and Christians, and of their political and civil duties as members of society and as freemen" was a public responsibility which should extend to all.

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stated that it was to the interest of the government that the people be taught so as to make them useful to society and also to make them "less apt to be misled into any wanton or unnecessary opposition to the measures of government." He believed that an intelligent people are always more decent and orderly than those who are ignorant or untaught.[1/]

Benjamin Rush, a colleague of Franklin, insisted that the youth of America have chances to study those things which will "increase the conveniences of life, lessen human misery, improve our country, exalt human understanding and establish domestic and political happiness." To some prominent men of the time equality of educational opportunity was a reasonable demand of democracy.[2/]

From these statements of several different leaders who represent separate communities one clearly sees that the idea was evolving that schools were necessary for the success of a democracy. If the experiment of such a form of government was to endure then the people must be wise in the selection of leaders, courageous in the making of the necessary operating laws and willing to abide by the laws after they were made. Education and experience are the world's greatest teachers. In the case of the early Republic experience was lacking and so the people naturally turned to education as the only other agency capable of filling their needs.

With this new theory of education in mind one is not surprised at the provisions stated in the famous Ordinance of 1787 for the government of the Northwest Territory. This was the first definite widening of the original colonial boundaries where official sanction and rules for govern-

1/ Op. cit. p. 142

2/ Op. cit. p. 147

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In the convention that framed the Constitution, Madison proposed that Congress be empowered to establish a university and Charles Pinckney urged even more - to establish seminaries for the promotion of literature and the arts and sciences." Gouverneur Morris said that this provision was not necessary as the government had that power and so the measure was lost. No express provisions were made in the Constitution for education, but the men who framed it certainly believed that education was indeed a national responsibility and that means to promote it were implied in the document. Even Jefferson, speaking later as a strict constructionist, stated that Congress could provide for education by the appropriation of public lands. So education as a need of the democratic form of government was an early consideration in both State and National constitutions.

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> surest basis of public happiness. In one in which the measures of government receive their impressions so immediately from the community as in ours it is doubly essential."

Farther along in the same speech he declared, "Liberal knowledge is necessary to qualify our citizens for the exegencies of public as well as private life."

So firmly convinced was Washington that a democratic form of government depended on an enlightened body of citizens that in his will he left a part of his estate for the endowment of a university in the District of Columbia. This provision has never been acted upon by Congress.

To Jefferson "the schoolhouse is the fountain-head of happiness, prosperity and good government." In his writings he expressed his ideas as to the purposes of education to be such that a citizen would be able "to understand his duties to his neighbors and country, and to discharge with competence the functions confided to him by either."

In spite of the well formulated beliefs of the leaders of the necessity of education for democratic peace, happiness and success many years passed before their theory of education was fully applied in any state. A real "educational consciousness" (Knight) could not develop rapidly among a people sparsely settled and kept apart by lack of communication and transportation.

Civic Education in the Nineteenth Century

As far as any change in the ideas of educational democracy is concerned or any impetus being added to the thought of the time, the nineteenth century begins with the influence of Thomas Jefferson as President of our country. John Adams followed closely the policies started by Washington, and even though he was not a forceful man he might have made some contribution to the cause if his time had not been occupied with foreign questions.

Jefferson's faith in the people made him a strong advocate for the public schools. He believed that the people were capable of self-government, that they intended to do the right thing and that they would decide wisely in proportion as they understood the needs and the remedies. In his "Bill for the More General Diffusion of Knowledge" Jefferson sought a plan to educate his countrymen and to prepare them for the coming years which he felt were critical ones. In his plan he voiced the belief that no matter how heavy sacrifices should be necessary the people must make certain that civil freedom be made the blessing passed down to their children. The democratic experiment would end in failure unless suitable provisions should be made for the education of their children. He believed that "ignorance and bigotry, like other insanities, are incapable of self-government." Religious freedom was emphasized by Jefferson in his first inaugural address.

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to Congress in December 1823. This Doctrine was the culmination of the new feelings of nationalism and the spirit of aloofness and independence brought about and encouraged by the War of 1812.

The frontier had great influence upon our American life and institutions. The frontier was a great stimulus to democratic instituions and customs. Many political reform movements originated and grew to great strength in the West. Although the West developed sectional interest and a sectional pride, in general the influence of the West was toward a united nation. This whole influence was a democratic one. Each man was "on his own" and there were no special favors shown to those with old names or with various amounts of wealth. All were owners of land and all were regarded equal."if they could swing an axe, plow a field or shoot Indians." 1/ The social divisions of the older settlements based on wealth, family and position did not obtain on the frontier. In such communities the traditions and prejudices of the original states had little influence. "The frontier has influenced our minds and souls; it has stamped its imprint upon our culture and ideals. From the West came our belief in our virtue, our self-confidence, our 'rugged individualism'." 2/

If John Quincy Adams could have had his way, the nation's great wealth in natural resources would have been conserved and dedicated among other things to the promotion of education, which he believed was necessary for the safety of the new governmental experiment.

1/ William A. Hamm, The American People, D. C. Heath, 1938, p. 324

2/ Ibid, p. 324

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1/ William A. Mace. The American People. p. 6. Ginn. 1922, p. 282

2/ Ibid. p. 284

With Jackson's election changes appeared which broke down the traditions and precedents of the past. Jackson himself was an example of the change. He was a different kind of man from any of his predecessors in office. He had had little or no formal education and his early life had not given him the culture and social presence that the others had. He was typical of the West, the frontier, rough but honest, uneducated but intelligent and capable, inexperienced but not afraid of hard work. While there is little record that public education stressed democratic and civic knowledge as much as under previous presidents, this democratic revolution, as it might be called, advanced the cause of education in general as far as it was possible to advance it in a country which permitted human slavery. Confidence in the people and in their ability to control their own destinies grew to a great extent.

Governor Clinton, in a message to the legislature of New York in 1826, said that the encouragement of education was the first duty of government. In the following year he said that the right to vote could not be exercised safely "without intelligence", using the work intelligence in the sense of schooling. Abraham Lincoln, running for an Illinois county representative in 1832, said it was of vital importance that "every man may receive at least a moderate education" in order to read history so that he may "duly appreciate the values of our free institutions". Daniel Webster declared in a speech in Indiana, that "education, to accomplish the ends of good government, shall be universally diffused. On this diffusion of education among the people rests the preservation and perpetuation of our free institutions."

In the early Normal School of United States, speaking especially of the first one founded in Lexington, Massachusetts, in 1839, the course of studies included a study of the constitution of the United States as well as its history. This is perhaps a little surprising when one remembers that these early Normal School pupils were young women. But when one knows more of the educational beliefs of Horace Mann this inclusion of history does not seem so strange.

Horace Mann offered public education as "the supreme hope for wise and just decisions." He turned to "universal education as the best insurance against mobocracy, threats to judicial supremacy, and the Spoils System." He emphasized public education as a promise for the fulfilment of the democratic ideal, as an instrument for making democratic government adequate for the needs of society. Public education, it was repeatedly argued, would "develop good citizens, calm popular distempers and make the success of democracy possible." 1/

Another duty which public education was expected to perform was the assimilation of the aliens who began to pour into our country by the middle of the nineteenth century. Growing industries here and the development of large scale agriculture in the West opened the way for them. Owners of mines, factories and industries urged the aliens to come here and the land speculators welcomed them royally. Through education they must be taught the English language and shown how to respect the spirit as well as the practices of our American institutions. The undeveloped resources of our country seemed to offer endless opportunity to these

1/ Educational Policies Commission-Unique Functions of Education in American Democracy, p. 45

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1/ Educational Politics Doctrine and Practice Institute of Education in American Democracy, p. 43

aliens and education was considered the means of assuring equality of preparation for this economic opportunity.

By inculcating loyalty to the democratic ideal, by the training of citizens, by the assimilation of the aliens and by equalization of educational opportunity, founders of the public school system here hoped to realize in America a dream of liberty, justice and social welfare for all. If the individuals were given the liberty to achieve through personal initiative and if they could have the necessary knowledge then there would be prosperity and security for American society for years to come. So thought Horace Mann, Henry Barnard and Catherine Beecher.

Again speaking of the study of history it is interesting to note that it was the middle of the nineteenth century before history was found as a subject in the elementary school. Before 1850 its values as a means of furnishing a broad interpretation of the world was not recognized. It was not considered that history could make any contribution toward developing patriotism.

In the second quarter of the Nineteenth century an educational revival took place. "With the exception of slavery no question aroused more feeling than the proposal to establish a tax-supported public school system, non-sectarian in its control." 1/ The fight for free public schools as the right of every citizen was part of the workingman's movement of the times. One of the best arguments for a public school system was expressed by the workingmen of Philadelphia in 1830.

1/ William A. Hamm, op. cit., p. 394

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1/ Mattingly, Op. cit., p. 324

> "There can be no real liberty without a wide diffusion of real intelligence. The members of a republic should all be alike, instructed in the nature and character of their rights and duties, as human beings and as citizens. Until means of equal instruction shall be equally secured to all, liberty is but an unmeaning work and equality an empty shadow." 1/

Although some, if not most, of the difficulties and obstacles in the way of a public school system, free and open to all, had been solved, a democratic school system had not come into general practice by 1860. The institution of human slavery kept the public consciousness dull on matters of public education. Slavery prevented the extension of public educational effort in the South, where it strengthened class distinctions and retarded the establishment of free schools elsewhere. The abolition of slavery removed one of the most stubborn obstacles that the democratic theory of education ever met, for schools could not be made fully free and democratic in any state of the Union as long as slavery was allowed. Not only throughout the colonial period but far down into the nineteenth century the underprivileged and unfortunate, either black or white, were taught to look upon "gentle folk" as belonging to a superior order and to keep their humble distance. Life then was not one of kindness and charity and such undemocratic customs as have just been mentioned were not conducive to general education either for personal advancement or for democratic improvement.

After John Quincy Adams' administration no great leader in national affairs made a study of educational needs and staked his politi-

1/William A. Hamm, op. cit., p. 395

cal reputation, as Washington, Jefferson and Adams had done, upon urging a more democratic establishment of educational opportunity. General tributes were paid to education by national statesmen and money was voted for its support. But the study of its relation to government or to civic duties was neglected by the directors of Federal affairs after that time. Until 1873 education continued to be entrusted to local leadership and control. About that time opportunities for education became an actuality for millions of people.

So in this study one sees clearly that education in the latter years of the nineteenth century was the reflections and fulfilments of Horace Mann's theories. He had not been a practical school man; he was a school theorizer whose theories were not accepted at the time. He met with many disappointments but now one sees that his proposals were not so much defeated as delayed in acceptance, both politically and in the minds of the people. Slavery had to be removed before the public mind was ready for his ideas. The ultimate acceptance of his plans was much wider than just in Massachusetts. Long after his death he was recognized as the devoted and efficient spokesman of the group, which grew rapidly in numbers and strength, who put true democracy in the place of their narrow Christianity in their new and unselfish dreams for their fellow citizens. They looked to free schools, maintained by state taxes, and not connected with any religious society, as the most possible way of making their dreams come true. They insisted that the States should supply those schools and should also make school attendance universally compulsory. Perhaps this last is the greatest contribution of the nineteenth century

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to the cause of public schools devoted to the making of better citizens through definite civic instruction.

Civic Education in the Schools of Today

The twentieth century was ushered in on the wave of John Dewey's philosophy of education. He was concerned with what these public schools, state supported, and established on a democratic basis after so many obstacles had been overcome, should teach the youth of America. How could the schools contribute through special curricula to the individual happiness and independence, to a contented and intelligent body of citizens, and to a democracy so far preserved but now to be more effective?

The schools at this time were much affected by several social changes. In order to keep their influence in the turmoil the schools recognized the difficulties and planned more or less effective remedies. The shortening of the working day, resulting in an increase of leisure time, the automobile, the movies, inventions which lighten the burden of housework and the employment of women in industry have greatly affected the influence of the home. Morals, manners and social graces which were supposed to be taught in the home were neglected, and, in a desparate attempt to give these needed qualities to the growing citizens, the schools took over this work. Because this teaching has been undertaken by the schools does not prove that they are the ones who should or can best do the work. They cannot take the place or exert the influence that a good home can. The home has almost ceased to be the center of the recreational life of the family. Schools, athletic organizations, and boy and girl clubs have been planned for this necessary development that the youth of America shall be able to play as well as work together.

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The same influenceswhich tend to weaken the home have also tended to lessen the influence of the church. The church finds it difficult to compete with the many agencies which bid for the leisure time of the young people of today, either on Sunday mornings or on week-day evenings. Many people claim that the church and the home have given up their primary function of developing the moral character of the children and have foisted this responsibility on to the schools. What was formerly a duty of the individual and the private agencies has now become to a great extent the function of the state. The question can well be asked whether with all its other phases of education to attend to the schools had any right to assume this new responsibility.

The very nature of our public school has been for the good of men as a group. So it is very natural that when this vital problem of education for democracy presented itself that our schools should undertake the work, even if it cannot be said that they offered their services. Many criticize and say that the work has been poorly done. This may be so but it has not been for lack of trying. Until now the problem has not been clear because it has not been acute.

The twentieth century opened with democracy secure here, so secure that we had felt strong enough to teach Spain that a neighbor of ours could not be mistreated without interference from us. Ideas of civic rights and privileges were taken for granted and it was thought that no special teaching to inculcate them was necessary. Patriotic poems and songs and the flag salute were taught in the schools and on special holidays our fervor showed itself very plainly. But our schools were busy

The more religious women turn to reason the home have also tried to lessen the influence of the church. The church finds it difficult to compete with the many opportunities which did not the leisure time of the young people of today, either on Sunday mornings or on week-day evenings. Many people claim that the church and the home have given up their ordinary function of developing the moral character of the children and have relinquished this responsibility on to the schools. That was formerly a duty of the individual and the private agencies has now become to a great extent the function of the state. The question can well be asked whether with all its other phases of education it attend to the schools had any right to assume this new responsibility.

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teaching subject matter to fit our children for successful adult life. Money, influence and social prestige seemed the desirable goals for which our children should be started. That they would attain these goals by democratic means was taken for granted. The American Road to Culture was through general education and education was supposed to spell success.

Then more serious immigration problems have appeared in the twentieth century. Ever since Colonial days successive waves of immigrants have poured into the New World. It was about the middle of the nineteenth century that the "older" immigration began to oppose the coming of the "new" immigrants. These immigrants who furnished the bulk of the unskilled labor of the country crowded the earlier inhabitants out of the lowly and poorly paid jobs,and were at this time being themselves crowded out by the unrestricted flow of immigrants. So labor began to oppose this flow on the ground that they tended to keep wages down and to lower the American standard of living. Racial and religious prejudices toward the new immigrants began to appear. But despite these outbreaks of opposition, the general policy of the government toward the immigrant has been one of welcome. Americans have taken pride in America as the "land of opportunity," the haven for the oppressed.

The "old" immigration had come at a time when the country was growing and could absorb many new settlers. It also came in smaller numbers than the "new". The "old" immigrants had come from a racial stock with habits, institutions and ideals similar to those of the early Americans. The only task of the American schools was to teach these new neighbors the language which they needed for their business and pleasure. The

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"new" immigrants were of different racial stock, with customs of government and of life which were foreign to American institutions. So in the first years of the twentieth century it became very evident that the new immigrants could not be so easily molded to American ways of living and working. Classes in Americanization were started everywhere, but especially in the East where more of the aliens settled. Before ideas of American ideals could be absorbed, the reading and writing of the language and simple computation were taught.

The object of all this Americanization zeal was to make every alien an American citizen. This seemed to be considered the cure of all the immigration evils. Once the alien had read his portion of the Constituion and answered a few questions as to the history of his new country, he was considered a safe and loyal member of our society. Would that it had always been true!

Foreign language newspapers, churches and clubs preserved old habits and rendered almost impossible the task of real Americanization. The public schools did invaluable work and the second generation of foreigners more quickly adapted themselves to the conditions of American life. But the unending stream of adult aliens made the task of Americanization impossible and many aliens here today can neither read nor write our language.

The necessity for Americanization forced itself to the attention of everyone when the World War came. The problem had been embarrassing enough when America was neutral, but it became a serious matter when

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The necessity for Americanization forced itself to the attention of everyone when the World War came. The problem had been disagreeable enough when America was neutral, but it became a pressing matter when

United States entered the war. Although most of the new Americans supported their adopted country, some did so reluctantly, and some openly sympathized with our enemies. This wartime experience gave an urge for more effective Americanization as well as to the demands of labor that restriction of immigration be adopted.

This new urge lasted for perhaps a decade and then people lapsed into their former apathy. Danger from foreign governments seemed to be over; we had fought a war to a successful finish and had made the world "safe for democracy." So democracy was left to progress as it might and little was done in the schools to teach possible remedies for the social, political and industrial evils that were known to exist.

Now in the last five years democracy is being more seriously threatened than ever before by the increasing popularity of the totalitarian state, either communist or fascist. While these two may be different in their organization and motives, they both scorn the idea of democracy and its fundamentals: freedom of speech, press, and religion, the right of peaceful assembly and petition, and freedom from unjust arrest and imprisonment. The proponents of these "isms" say that "democracy is slow and ineffective, that it has failed to solve the problem of war, of poverty in the midst of plenty, of crime and of dishonesty in business and government." 1/ The communists and fascists believe that the people should rely upon an all-wise head of the State who will dictate how the economical, political, social and spiritual life of the people

1/ William A. Hamm, op. cit., p. 903

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[1] William S. Kerr, op. cit., p. 202

shall be controlled. Of course they promise that, without a shadow of doubt, these phases of life will be managed efficiently and without the mistakes so common when people as a whole control governmental affairs.

Now the whole question of Americanization has reappeared, this time with new emphasis and new strength. Our way of life is being challenged as never before and if it is to survive the youth of today must be taught its traditions, its present values and its promises and hopes for future happiness. It becomes the duty of everyone interested in youth education, as well as those actively engaged in it, to awake to the dangers which confront us. Unless active not passive patriotism takes possession of the ideals of our youth, unless they understand its purpose and privileges, and unless they are taught to work for its success, then it will perish from these United States just as truly as it has gone from other countries and we will find ourselves curtailed in our opportunities, our pleasures and our privileges. And we of this generation and the next are the guardians of this precious heritage. If we fail, the doom of our beloved country is sealed.

But the picture is not too discouraging. School people are alive to this challenge and, particularly in the last two years, much material has been written to stimulate thinking people and many books have appeared with material actually intended for the use of pupils in the classrooms. One can hardly take up a magazine of any kind without finding articles aimed to warn people of the danger, not far away but very close at hand. If one looks at any book list of the last few years

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he will find that no subject with the exception of general fiction holds so large a place as does democracy in all its phases. The bibliography which accompanies this paper has both books and magazine articles to prove this point. Everyone seems to realize that something must be done to educate our youth in the ways of democratic living, to the end that they will be alive to the dangers that threaten it and be willing to work vigorously for its continuance. Education is the foremost business of our country and it must concern itself with the training of capable, earnest, sincere and energetic citizens who will meet the future with integrity and purpose.

CHAPTER III

THE NEED FOR CIVIC INSTRUCTION IN THE UNITED STATES TODAY

Authors of books and magazine articles are earnestly seeking to impress upon the thinking people of our country the dangers which are everywhere today besetting our democracy in one form or another. They realize that a large majority of our citizens take our country and its institutions very much for granted; that they are not aware of the undercurrents of irresponsibility, lack of an active interest and even open hostility that are present in our beloved land; and that it is not enough to educate our school children to be ready to uphold our independence and our self-respect, but the adults must be awakened to the dangers of the present situation so that they will be more sympathetic toward and insistent upon the teaching of patriotism to the youth of America.

> "In this day of modern witch-burning, when freedom of thought has been exiled from many lands, it is the part of America to stand for freedom of the human mind and to carry the torch of truth. The truth is great and will prevail, but it depends on men's tolerance, self-restraint, and devotion to freedom, not only for themselves but also for others, whether the truth will prevail through free research, free discussion and free intercourse of civilized man, or will prevail only after suppression and suffering -- when no one cares whether it prevails or not." 1/

1/ Franklin D. Roosevelt, President of United States, Address at Harvard University in the fall of 1936

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The majority of people here believe that democracy is the way of life they wish to follow, but have they felt it necessary to see if their neighbors feel the same way? If not, can they as individuals not do something about it? Patriotism begins in being a good neighbor in one's own community. This enlarges until a good citizen works with others for the good of all in matters of health, safety and education. Then this good-neighbor spirit spreads into larger units until it becomes national and international. Can there be a better time than right now to build up some of these patriotic ideals?

The ideals of any citizenship which can be called democratic are formulated chiefly in times of peace, but it is war which forces us to take stock of our democracy to see "how much of it we have on hand and how we intend to dispose of it." It is war which makes us define or perhaps redefine our ideals. Ideals, however, are empty and useless unless along with the setting up there goes also a will and determination to carry them out and to achieve the goal set. Our ideals have differed from decade to decade, and some of the change has been caused by immigration. In a country such as ours, our ideals are combinations of the hopes and aspirations of many people, with different backgrounds and different experiences. This is as it should be and is one of the strong points of our nation, but there is also a danger. Ideals must be expressions of the best these people have brought with them and not of the things from which many have come here to escape.

Let us concede then that our democracy is valuable, that it is

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Let us consider then that our democracy is valuable, that it is

worth studying and working for, that it is in danger from foreign influence. Just to concede this is not enough. The definite dangers must be recognized and some remedies planned for our protection.

Many young people today, like their elders when they were young, act as if theirs is the last generation. They seem to assume that past generations strove, saved and deprived themselves in order that youth might have all the advantages enjoyed today. Many young people need to be taught that they owe something to those who come after them.

Too often we assume that because children are born into a democratic society that they will understand and appreciate it. Yet we found to our astonishment during our recent economic and social difficulties that many loud and powerful voices advocated abandoning our democratic institutions and adopting more "efficient" means of social control. I am afraid efficiency in this instance meant direct and ruthless ways of keeping the masses of people in check. It was not unusual to hear someone say, "What this country needs is a dictator." Yet these people were born and brought up in a democratic country. Were they not conscious that our American foundations had been laid through struggle, hardships and great sacrifice, and should not be lightly discarded? Were these idle utterances in a moment of worry, discomfort or discouragement? Even if this latter suggestion were true, they are dangerous to our safety and should be prohibited.

Too often the fundamental values of life are taken for granted or they become just meaningless phrases. Such terms as liberty, equality,

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Too often the fundamental values of life are taken for granted or they become just mere lip service phrases. Such terms as liberty, equality,

freedom of speech, press and assembly must be valued in terms of their cost in human life and suffering if they are not to be taken for granted. They are the basis of democratic institutions and must be be regarded casually.

Max Lerner[1/] addresses what he calls his new Declaration of Independence to the liberal, "ever-hopeful, well-meaning, decent-minded individual," who hates all forms of communism and fascism. Yet this same liberal watches in surprise and bewidlerment as the ground of his democracy crumbles beneath his feet. Mr. Lerner feels that the greatest danger to our liberty lies not in Fascism but in this liberalism which is too weak to cope with the dangerous world situations. By the liberal he seems to mean the passive citizen who feels that affairs, while they are in a sad state at present, will eventually right themselves without any effort from him.

In this education for democratic living there are two areas of education involved. We have the training of children for membership in a contemporary world, and we also have the problem of the re-education of adults for more effective living in the new environments that modern science and technology are bringing us. The factual education of children has been stressed, perhaps overdone, and the training of them for better living together in large group relationships has been neglected. In passing it might be noted that the adult education has been overlooked until very recently when much has been and is being written about the need for

1/ Max Lerner, It Is Later Than You Think, Viking Press, New York, 1938

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Mr Lerner[1] endeavours what he calls the declaration of independence to the liberal, "open-hearted, well-rounded, concept-minded individual," who hates all forms of communism and fascism. Yet this same liberal retreats in surprise and bewilderment as the ground of his democracy crumbles beneath his feet. Mr. Lerner fails that the greatest danger to our liberty lies not in fascism but in this liberalism which is too weak to cope with the dangerous world situation. By the liberal he means to mean the passive citizen who feels that liberty, while they are in a sad state at present, will eventually right themselves without any effort from him.

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an awakening in that respect. Every adult generation has assumed that it already possessed all the wisdom of past years and, therefore, needed no further education along the lines of citizenship.

For years our education has not been directed toward "social reconstruction but toward social stagnation." 1/ We have not educated for social change. We have seemed to believe that things real and good never change. Greece believed that so implicitly that their citizens never learned how to deal intelligently with actual changes. In the late fifth century when Athens was thrown into social chaos by the growth of her population and by war, the Greek mind was stunnded and Greek democracy failed completely. The Greeks did not have experimental intelligence and so they were overwhelmed by conditions that they could not believe were real and which they had never thought could happen. Instead of thinking their way through the change to a larger and better democracy of new ideas, they took refuge in plans of Plato, Aristotle and others of centuries before. Meanwhile their city and their government were seized by tyrants. If they had believed, as thinking people today believe, that the past and even the present can lay down no sure plan that will work in every future, they might have save saved themselves. Surely their shortsightedness should be a lesson to us. Our youth must be taught to think intelligently and for themselves. As thinkers only can they participate effectively in democratic processes and carry a democratic society on to new levels of world influence. This thinking must be brought about by participation in

1/ Joseph K. Hart, "The Dynamics of Social Change," Frontiers of Democracy, January 15, 1940

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actual situations suited to their levels of experience. It is the duty of educational workers to devise these situations. We need suggestions along this line very badly.

America has long believed in the value of popular education open on equal terms to every individual. In the last generation Americans have become more aware than ever that a high degree of popular intelligence is essential to our complex industrial civilization. They realized how important education is to the proper functioning of our democracy. Interest in education today is probably greater than a century ago and the new demands are that education be made more effective. The schools must assume a much greater responsibility for civic and vocational education in an industrial society growing ever more complicated. This idea dominated the conference of the Department of Superintendence of the N. E. A. at Atlantic City in February. Of course the schools cannot build a new social order, but their contribution to such a goal is vital.

If the people are to preserve democracy, they must progressively practice democracy. If democracy is to survive in the United States, then the processes of it must be carefully guarded and conscientiously practiced. When voting becomes a mere form that has little personal thought behind it because of the dominance of powerful forces that actually control the government in one way or another, democracy is in serious danger. If the people are to control they must do it. Otherwise they will soon lose the power and the inclination to control. So all education, both in and out of school, should be planned to equip the individ-

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ual for effective participation in a democratic society.

A democracy must foster in its citizens loyalty to the principles of a free society. Democracy is more than a form of political government; it is a moral and social plan and the way of life. Belief in the worth and the dignity of human personality is the foundation of the democratic idea. It emphasizes the brotherhood of man, co-operation and not selfishness. It involves moral education appropriate to the democratic ideal, not through preaching but through living.

The American public school was established primarily to educate the people for democracy, and political education has been its most vital responsibility. Today people are realizing that more must be given. If democracy is to be conserved and fully realized, the American people must understand the meaning of it, both in its historial background and in its social implications for the world as it is today. The process of education cannot merely be the acquiring of knowledge in the traditional sense. Knowledge is of fundamental importance, but the way in which the knowledge is acquired and the attitudes built in the process are also of great importance. Education for democracy involves understanding of the social trends and problems of our time. "Democracy will be secure only to the extent that the people are informed and have acquired the capacity to keep themselves informed and to think and to act in their own interests in these areas." 1/

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1/Jesse H. Newton, Education for Democracy in Our Time, McGraw Hill Company, 1939, p. 56

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> "The smart young writers who, down to the appearance of Hitler, directed their irony and sarcasm at the weaknesses of democracy -- and there are undoubted weaknesses -- have learned that every form of political organization has weaknesses and that those of democracy are probably least injurious to human welfare."

This seemed to me a fine claim for democracy -- not perfect, but a sincere, worthwhile, successful experiment in the interests of human welfare. Our citizens must thoroughly believe this and be willing to work diligently to correct the faults to the end that our democracy shall not be swept away but be skillful, well-aimed propaganda.

By physical boundaries and position our country is well situated, but we are committed to a democratic way of life that some other nations don't like. They see in the United States the last obstacle to their return to autocracy and social barbarism. However powerful in armaments foreign nations may become, it is doubtful if they would bring actual war to these peaceful shores. We are too well protected by distance and by our strength that could, as is being demonstrated now, be assembled to defeat or repulse any nation or any combination of nations that were so foolish as to attack our shores. It is not a threatened physical invasion that is alarming.

What we must realize is that we are already at war, just as truly as if ships were bombarding our shores, as if planes were dropping bombs on our cities and towns, as if men in foreign uniforms were patrolling our streets. This war is one of ideals and beliefs. Democracy is on the defensive against fascism, communism and a military monarchy. This invasion of our democracy is more dangerous because it is not gener-

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ally recognized and all do not see that certain forces and effective weapons need to be mobilized for successful defense.

Our enemies are using against us what they call education but what we call propaganda. We must not underrate the enemy, however much we hate his objectives and his methods. We must realize that he is persistent and that he has his adult population well in hand, enthusiastic and suppressed. Now he is doing his most effective work with the youth so that a strong foundation will make future success possible. There the schools train the body, the emotions and the mind in that order. For literature political speeches and proclamations are used while all other subjects use political material. Can one find anything more contrary to our educational plans? And yet this doctrine is present in our land and fresh material is pured continually into our country for the proponents of these ideas to use. We must be alive to the dangers and work for the downfall of the sources of such anti-democratic beliefs.

To some unthinking people the discipline under which the youth of regimented countries is held is what our youth here should have. Granted that some of our youth are headstrong, uncooperative, or even criminally inclined, can we remedy all this with the schemes so foreign to our ideals? There the masses are given merely the rudiments of book learning. Only a small selected group are permitted to advance to a secondary school, and a much smaller number still to the universities. Do we want to go back in our educational policy to the nineteenth century? Our people would never be satisfied now that they have tasted the fruits of educational opportunity.

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Such careful planning as the enemies of democracy have done must be met by the same here. We must skillfully, completely and persistently work to promote the ideals to which we profess devotion. This is a war that gives any intelligent person who faces the facts cause to be distrubed, but instead of being frightened and cowed, we should prepare to meet the enemy on his own ground, to use weapons that are not merely superior but also are better adapted to democracy. It will not be sufficient merely to defeat the enemy this time. We were content in the last struggle to defeat the physical enemy but not farsightedn enough to promote the ideals that we had defended.

Up to the beginning of the last five years we did not take democracy seriously and only within the last three years have we realized that something must be done. Even now the public at large does not know what the essential meaning of democracy is.

> "Democracy is the foundation of all that we hold highest and most sacred. It stands for an ideal that is the hope of the world. It is a beacon that lights the road to political, social economic, and industrial progress. It is not enough to hate or to fight communisn and fascism, we must understand what democracy stands for, love it with a flaming passion, and fight for the privilege of making such sacrifices as are required." 1/

Democracy cannot win the fight for its own perservation unless the people not only understand what it means but also have for it a passionate devotion. If democracy is to prevail, it must grip its people, the mature but especially the young, "with the power of a religion." 2/

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Because crises that were prophesied did not come and because those that did come have been successfully passed through are no guarantees that we can ignore the present warning. In fact this crisis is not threatening, it is already upon us. The strength of fascism certainly, and that of communism possibly, is threatening and growing. The defenses of democracy are weakened by doubt and by indefiniteness. We must face the fact that a small, but by no means negligible, fraction of our people have already been disturbed by propaganda, and no such danger to even a few of our citizens can safely be ignored.

An even greater threat to domocracy than the group in our country who believe in a hostile doctrine is the larger group who do not know what democracy is. Ignorance in these days of danger is fatal, and an indefiniteness in definition or knowledge is like a weak link in a chain, sure to break at the most strategic time. "Democracy cannot fail; men can fail democracy."[1/]

The unthinking, simple faith that democracy will run itself without definite understanding and with a constant increase of devotion has led us into a sad mess. It will lead us to inevitable disaster in the future. Democracy is not a natural way of living; it has evolved slowly through the ages through the constant sacrifice of devoted leaders and followers. If democracy is to have a chance of succeeding in the future, its followers must have confidence in each other. Added to this they must deserve this confidence. Democracy is based on mutual faith, and such faith is usually justified. Most men most of the time have good inten-

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tions, but good intentions even if they are acted upon are not enough. They must be stirred by intelligent concern for the general good. So the essential seems to be education for an understanding of social needs in the present age.

No one really has a right to enjoy the privileges of democracy unless he is not only willing to, but also actually does, contribute actively to its success. Too many agree that democracy is a worthy ideal, but they make no sacrifice to make it secure or to improve it. Our forefathers pledged their hearths and their homes; they sacrificed their fortunes, their health and many of them their lives. We should not passively accept the benefits of their labors without return. We should work to transmit other and richer benefits to our contemporaries and to our descendants.

Our defense answer to education, but we must study its needs and be prepared to make it the effective force we know it can be for preserving, promoting and improving democracy. All the speeches in the world will not bring democracy to any of us if we do not ourselves create it and practice it in everyday living.

There are certain principles which lie at the base of our institutions and which we have regarded and still do regard as the essentials of the American way of life or, it may be called, democracy. The introduction to the Declaration of Independence and the Bill of Rights of the Constitution are examples of these truths. They will never be given up by thinking citizens until extreme measures have rendered resistance hope-

less. The choice of America is not between one form of dictatorship or another. The choice has been and still is for the principles of freedom, liberty under the law, and of a government which protects the rights of its people as against the idea that people are only instruments for building up the power of a governmental machine, controlled by one all-powerful leader. Too much reliance should never be placed in any one-man leadership.

It has been said that no one but the property-minded would benefit by the coming of fascist rule to America. Yet it does not follow that fascism could not be put over in a crisis here with sufficient propaganda pressure behind it. So says Carl Dreher in his Voice from the Left, in Harper's Magazine of March, 1938. To the shortsighted Fascism is effective while it lasts, but from the standpoint of accepted American ideals, fascism would introduce all the class distinctions, religius intolerances, and race hatreds which civilized Americans have fought against since the landing of the Pilgrims.

There are some who think that the change to communism has already taken place here. Lincoln Steffens says communism would "fit America like a hat." Most thinking people do not want either communism or fascism, but if they had to have either, they would choose communism. The most common reason given for this choice is that it would increase production and cure unemployment. Some of the better informed think some form of socialism is inevitable, but their plea is for a gradual not a revolutionary change to it.

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President Roosevelt in his speech to Congress on January 12, 1937, said,

> "Will it be said that democracy was a great dream but it could not do the job? Or shall we here and now without further delay make it our business to see that our American democracy is made efficient so that it will do the job that is required of it by the events of our time?"

Some of the events to which the President referred are: (1) the going down of self-government, liberty, and human dignity all over the world, (2) the waste of natural as well as human resources, and (3) the gap between American ideals of democracy and the achievements of American life. These are the challenges to our generation.

> "The government of the United States is the largest and most difficult task undertaken by the American poeple, and at the same time the most important and the noblest. Our government does more for more people than any other institution; it covers a wider range of aims and activities than any other enterprise; it sustains our national and community life, our individual rights and liberties. It is a government of, by, and for the people - a democracy that has survived for a hundred and fifty years and flourished among competing forms of government of many different types, old and new. Our goal is the constant raising of the level of the happiness and dignity of human life, the steady sharing of the gains of our Nation, whether material or spiritual, among those who make the Nation what it is."

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Fascism in United States may come as the slow outcome of a system of limitation upon public liberty, an accumulation of suppressions no one of which, at the time, is seen in its full perspective. It may come because of the necessities of national organization in a great war, or as an attempt to deal with problems of discontent. Harold J. Laski says that a socialist victory in either Great Britain or the United States would change so decisively the balance of social forces as to rank with the two or three major events in the records of civilization. The tradition of democratic self-government in Great Britain and in United States is more firmly rooted than elsewhere. That does not mean that the tradition cannot be upset. It should mean that its defenders must be sure of their ground and be able to give a good account of themselves if they are challenged. None of us must content ourselves with the thought that it cannot happen here.

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Declining interest in the matter of voting is one sign of waning faith in party politics; and that waning faith is exactly the atmosphere in which the seeds of fascism could most easily take root and grow. Party government is a vital principle of representative government, the form to which America clings. As soon as an electorate loses faith in that principle the way is open to the enemies of democratic government. For such a lack of faith indicates a belief that a change of government cannot alter or help the situation of many unfortunate people. This mood is a great temptation to listen to the "strong man," the potential dictator, who promises everything. A time comes when people are persuaded that things can hardly be worse, and perhaps might be better under a new regime.

The dictator works on the sense of unease, of anger and of discouragement. He so describes his remedies for the existing troubles that the average man thinks they are just what he needs. The propositions are repeated often enough so that they begin to seem true. The poor souls do not see that by accepting the new plans they are bing bound to the ideas of reaction and sometimes open revolution. Only when the dictator actually assumes full control is the new order named fascism. Free speech, press, religion and education are gone. Critics disappear into jail or concentration camps. The only change is that the ordinary citizen, the man who was discouraged and looking for help, has ceased even to be a free man. He can only wonder how this change, which left him worse off than before, came about.

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wer to the danger that threatens us. We give up a little of our freedom every time we are silent in the face of injustice. The more we insist world troubles are not our concern, the easier we make the dictator's task. Freedom and liberty have no more subtle foes than indifference and a feeling of helplessness among men. Men of democratic countries who have known what liberty means will not give it up if they are awakened to its danger. Their weakness lies in their shortsightedness in not seeing through their enemies schems and in their sense of false security.

It must be recognized that the remedy for the drift toward a dictator here in United States lies in making the party system function efficiently in our country. A representative form of government, based on universal adult suffrage, has never and probably cannot be conducted in any large country except under the party system. Writers on this subject agree that this must be a two-party, not a multi-party system. The system is a failure unless there is unity and loyalty within the successful party. But it is equally essential that there be a "vigorous opposition to point out the errors of the measures and of conduct of the party in power, and to offer an alternative program." 1/

Parties in United States are managed or mismanaged on the primary convention system. The votes at primaries are usually one-tenth of the qualified voters and often as low as one-fortieth. This is not the will of the people and so political bosses can control. The mass of the people are too busy about their own business. About national affairs the majority

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1/ Tompkins Sullivan, "A Drift to Dictatorship," North American Review, 240:10 - 24

of people think they have done their duty when they vote once in a while. "That which is the concern of all is too often neglected by all." This is a state of affairs which indicates that somewhere enthusiasm for and pride in our democratic form of government have not been inculcated sufficiently to carry over into adult political life. It surely offers a challenge to educational as well as other agencies.

Few of us have ever looked at United States and her advantages through the eyes of a foreigner. It might do us good if we did. The foreigner envies us our religious and political freedom. He sees the absolute security he and his family would feel living in a nation separated by two wide oceans instead of being next door to the revolutions which have so embittered and impoverished the world. He sees that America has no boundary disputes; that we are without the problems of racial minorities. He sees the great advantages of living in a country completely independent in the essential raw materials and in natural resources.

But here, in the enviable land itself, there is the most casual acceptance of those values which the European and other foreigner cherishes. We take our religious and political freedom for granted; we exploit and waste our natural resources; and we grow discontented and critical over the slightest governmental matter which is not decided as we believe it should be. Our patriotism is the passive kind, only flaring to active heat, when, figuratively speaking, a man with a gun stands at our very door.

Some Americans say and evidently believe that they somewhat admire Hitler, that he has done a grand job in Germany. They don't mention

of people think they have done their duty when they vote once in a while. "That which is the concern of all is too often neglected by all." This is a state of affairs which indicates that somewhere enthusiasm and pride in our democratic form of government have not been inculcated sufficiently to carry over into adult political life. It surely offers a challenge to educational as well as other agencies.

Few of us have ever looked at United States and her advantages through the eyes of a foreigner. It might do us good if we did. The foreigner envies us our tariffs and political freedom. He sees the absolute security he and his family would feel living in a nation separated by two wide oceans instead of being next door to the revolutions which have so embittered and impoverished the world. He sees that America has no boundary disputes; that we are without the problems of racial minorities. He sees the great advantages of living in a country completely independent in the essential raw materials and in natural resources.

But here, in the enviable land itself, there is too most casual acceptance of those values which the European and other foreigner observes. We take our religious and political freedom for granted; we complain and waste our natural resources; and we grow disconcerted and critical over the slightest governmental matter which is not decided as we feel it should be. Our patriotism is the passive kind, only flaring to active heat, when, figuratively speaking, a man with a gun stands at our very door.

Some Americans say and evidently believe that they somewhat admire Hitler, that he has done a great job in Germany. They don't mention

the grand job he has done for Czechoslovakia, Norway, Poland and humanity as a whole. Such people are puzzles. Here they would probably resent any attempt of the government to take away any of their individualism or personal initiative and yet they express admiration for a foreign dictator whose whole plan does just these things as well as many others equally serious. How can they reconcile the two? It seems as if the commendatory comments were spoken in careless moments and with not much actual analysis behind them. Be that as it may, they are the stuff on which the enemies of democracy feed and gain their strength to go on doing greater damage. It is hard to realize how much harm an idle word may do. Of all the sinister dangers that threaten us are the people who, "though of democratic tradition, environment, and advantages, through ignorance, weakness, carelessness or selfishness approve the career of dictators." 1/ Something can be done about open rebellion but it is hard to fight folly because its danger is so intangible.

> "If democracy goes down it will be because of these people who unwittingly and ignorantly have first fooled and betrayed themselves and then betrayed their country." 2/

If you are a real American, under no possible reasoning can Hitler and Mussolini be doing a good job, even in their own countries.

Democracy has been built on the idea that every man has a right to his own opinion and, within reasonable limits, to express this opinion. In other words, he has a right to "possess his own spirit," to be a man,

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and to be treated as such. But in the totalitarian scheme there is no chance for differences of opinion or of peaceful argument. To allow any criticism is to admit that the state is not perfect. So for this reason more than perhaps for any other democracy is hated by the dictators. They choose other points to openly criticize but this one alone is so opposite to their policies that it is very dangerous. You can kill a man but not an idea.

Mr. Struthers Burt in his article previously quoted is more hopeful of today's situation than are many writers. He feels that never in history has democracy been stronger. Never have there been so many men and women who at last understand what democracy means and who believe that without it life would not be worth living. The trouble with the American who expresses any approval of Hitler is his lack of visualization. This land with every calmly accepted right and privilege swept away would be one to which death would be preferable.

Reasonable doubt has always been the privilege of citizens of a democracy. It has been responsible for all the progress of the world, either in the field of government, of education or of invention. Can the same thing be done in a better way has always been the question of a progressive thinker. The totalitarian states allow no room for either questioning or reasonable doubt. The leaders are one hundred percent right and they know all the answers. How blind our people are not to see how different this assumption is from the points upon which our way of life rests.

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"Democracy is the only system which allows men of all faiths and beliefs and legitimate pursuits to live together and which encourages them to expand their imaginations. Freedom of the spirit is the only road so far discovered that leads to human progress." 1/

Hamilton Fish Armstrong in his book "We or They" states very emphatically that there is no middle ground for our citizens to follow and which many seem to advocate. The democratic principle is that the majority has the right to govern and that the minority has the right to criticize and oppose the majority. Democracy allows free competition between political parties composed of free individuals and advocates this as the best method of making peaceable progress. When one discards this belief one must accept the doctrine of the dictator, which is that there are certain infallible men whose commands must not be even questioned. Between the two doctrines there is no compromise. We must uphold our society or accept theirs.

If our people realized the true principles of the totalitarian doctrines, not just those that are given out for popular reading, there could be no doubts in their minds that our way of life is the only worthwhile one. But the people who do little reading and thinking for themselves, who take no active part in civic life and to whom financial freedom has not come are caught by slogans, catch-words and phrases, and the easy talk of the propagandist. They are the ones who need to be reached by some kind of true civic instruction, that they may be awakened to the danger here present. Their patriotism has grown sluggish and depressed

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by the mad rush for financial support of themselves and their families. If we can judge by the response of the mechanics, the bank clerks, the farmers and the professional men in the last war we need not feel that patriotism is dead. It only needs to be aroused. What is necessary in United States is not stern measures against communists and fascits but an instruction in civics which will present, in an impressive way, the fundamental arguments for democracy. Such is the task of the many agencies working for education in our land.

To do much of this civic instruction in the elementary school is not possible, if one thinks of subject matter as the prime requisite. But from the material used in this chapter one really sees that factual knowledge is not all that is necessary. And in this other part of the instruction the elementary schools can do much good. What is learned is no more important than the attitudes acquired along with the factual knowledge. "The problems of society are to be met not with fear, hatred, intolerance, persecution and violence but with mutual understanding, trust, and tolerance - with peace and good will." 1/ In this work the elementary school has its part to do.

1/ Winfred G. Leutner, "Freedom of Speech and Thought," School and Society, January 21, 1939

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CHAPTER IV

DESIRABLE ATTITUDES IN THE CITIZENS OF TOMORROW

Pride in the History of the United States and the Heritage Passed Down to Them.

From the very lowest grades in school some history is taught, usually in the form of stories. A child knows the names of some of our heroes and recognizes their pictures even before he goes to school. The names become associated in their minds with the flag and the country. How easily they acquire a pride in feeling that these men belonged to the country of which they themselves are a part. I knew a little boy who spoke of George Washington as the father of the country long before he knew what Washington did or even really what country meant, other than the place in which he lived.

On this foundation each school year builds up the amount of historical knowledge. The child learns what his country is and something of its importance among the nations of the world. He learns who the heroes were and what they contributed to our country -- those heroes with whose names he has been familiar so long. The school holidays call some of the birthdays to mind. So by the time a pupil reaches the fourth grade he has names, stories, holidays and some real factual information in his mind. Has he anything else? Has he a great desire to know more

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and has he a growing pride in his country and in some of the men who helped to make it? If not, someone has failed somewhere.

Of course it would be impossible to build up the pride in one's heritage without some factual knowledge to reinforce it. If it were, the pride would be more valuable of the two for the safety of our country. I am not speaking for blind worship; I am urging the necessity for a fierce pride, a patriotism that grips one with the force of a religion. Our country is not and never has been perfect. Mistakes have been made and more will be made because men are not infallible. But that patriotism which teaches youth to love his country, mistakes and all, is the kind that will urge youth on to correct the mistakes if possible and if not to profit by them in the journey toward better things. "My country right or wrong" has a sentiment in it that the pupils of our schools need to be taught.

No course ever became great in its aims or its accomplishments without its emotional appeal. So this patriotism must appeal to the emotions. However, emotions can lead in the wrong direction just as well as in the right. They must be trained for service and goodwill and against selfishness and intolerance. All must work together for a common purpose and not be divided by petty differences, which if examined minutely mean very little. Much of this emotional training can be done in the schools. Some of the activities listed in the next chapter will suggest possible ways that may help.

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Eugene Bannister Smith in Progressive Education for Apr. 1934 says:

"The schools of a democracy are in duty bound to do the following things:

1. They should acquaint their pupils with what is significant in man's progress from savagery to and including his present stage of civilization.

2. They should teach their pupils to think as clearly as they are able to do. (Implied in this is the training against influences of prejudice and propaganda, fears and selfishness.)

3. They should make clear the difference between the ideals of democracy and the fundamentals of other ideologies.

4. They should give their pupils experiences in carrying on group affairs.

5. They should avoid teaching pupils what to think, but stress how to think, given ever-changing condition."

Education cannot be neutral. The influence of the schools will be thrown on one side or the other in the struggle between democracy and the forces working against it. The greatest help these forces could ask from our schools is that the leaders be indifferent to the struggle.

So one of the first things of which our children should be taught to be proud is the accomplishments of the men who made our country what it is. They sacrificed effort, time, money, health and often their lives that those ideals they held dear should be upheld. Ours is a glorious heritage but it is one that is taken so much for granted by many elders that the young people are growing up without a knowledge of its struggles and a fierce pride in its accomplishments.

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Our country cannot live in the past. Right now our form of

government is being attacked as never before. It is almost the last stronghold of personal freedom and those other liberties which we hold so dear. But our country cannot live in the past, wonderful as that may have been. The past is like the foundation of a building or a monument, solid and safe and upon which the real structure will be built. Upon the cornerstone of a building or upon the base of a monument are the facts about which future peoples will want to know. These foundations may be plain or they may be decorated but the fact remains their purpose is served when something is built upon them.

Nor can one be content with the present, satisfactory as it may be in some of its aspects. Like the building with its strong foundation laid, the present is like walls put there that the structure may take form and be of some use. After the walls are up we are apt to take the foundation for granted but a little thought shows that the structure itself would be of no use without a foundation of which one could feel sure.

But the foundation, the walls and the furnishings are all subordinate to the people who will make use of the finished building. So with our country. The pupils in our schools today are the citizens of tomorrow who will actually use the country already inherited by them for the good of mankind or for its detriment. The country cannot run itself; it must be managed by its citizens. It is not enough to teach our pupils to be proud of their country as it is today and for them to know of the sacrifices that went into its early years. They must be alert to the fact that the future will demand much of them. Trying times are here now

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and this trouble will take many years to settle. They must be ready to make some contributions of their own to the future success. This contribution may be in the form of hand labor or brain work and it may be that neither of these will ever be recognized by their gifts to history. But good honest labor in whatever work contributed, a steady determination to help less fortunate neighbors and a careful watch that principles and democracy are upheld in thought, word and deed -- these are contributions of one's self and they are never wasted.

Inter-cultural Appreciation

No book was ever written, no picture ever painted and no country ever founded by the struggle of one person or one group of persons alone. Back of the finished product are inspiration, encouragement and some actual help. To deny this would be to label one as egotistical, selfish or just plain ignorant. So with our country. People from many lands came here and worked to lay the foundation in the seventeenth century. We gratefully accepted their help then but I wonder if we haven't forgotten to be sufficiently grateful. Have we listed in our history books their gifts of time and money as conspicuously as we should? If a gift is worthy of accepting it is worth appreciating.

Democracy utilizes effectively all the human resources of any group. To do this it is necessary to develop and use the intelligence of all, no matter where a person was born or what his background has been. So we must adapt our education so that it will make these contributions applicable.for the purpose of democracy. Such education means careful

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study of each individual's potentialities, complete development of his ability, appreciation of his contribution to such an extent that there will be free communication of ideas between him and his fellows. He must be made to feel that his is a real help and that it is as gratefully received and as valuable as that of any other citizen. Only so will there be a oneness of feeling and purpose that should be the goal of our people.

The child in the classroom should be proud of his ancestors, be they immigrants who came here in the Mayflower or those who came here years later by way of Ellis Island. All brought with them culture, a spirit of adventure, courage and hope that this new land might be the blessed homeland, the land of opportunity for them. Now these children with whom we are dealing, be they the first or the tenth generation from the actual immigrant, need to be proud of what their ancestors did in the Old World. Did they fight for liberty from an oppressor? Did they struggle for an ideal that was dearer to them than life? Did they come here seeking a chance to cherish this ideal, religious, cultural or political? Of these three phases of the ideal the cultural is easiest for elementary children to understand. In this there is something tangible for them to appreciate As for the political freedom about all they can understand is that some part in formulating the laws which governed them was a point upon which all agreed in the early days of our country and upon which all desirable immigrants agree today. For religious freedom many of the early settlers came and children understand that it means freedom to worship in whatever way one chooses. But the cultural contribution of all people opens a wide field for enjoyment.

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To mention the names of Raphael, Michelangelo and DaVinci is enough to stir the hearts of any Italian. In the field of music the same children could be taught to be proud when Verdi is mentioned. Many Metropolitan Opera stars are Italian by birth or ancestry and they give us pleasure by singing music of their former country or their present one. The paintings of Jean Francois Millet and Jules Breton are simple and popular enough to be recognized by every child as French art which we enjoy. Gounod's Soldiers' Chorus may be familiar to every intermediate school child. The art of Murilla and Velasquez are definite contributions from Spain. Nor must we omit the Germans. Wagner is still honored and enjoyed wherever good music is heard. Children enjoy this part of Social Studies work and aside from the cultural values there is a definite urge toward worthy use of leisure time. Music, either in the actual performances or in the enjoyment of hearing or reading about it opens up a field which may affect the future life of the child. Perhaps he may learn to prefer classical music to jazz and beautiful works of art to some of the newspaper and magazine offerings of today.

By this definite emphasis on art and music of the past and of countries outside our own, I do not mean to ignore the contributions of our own talented people of former or of present times. I am sure this will be clear when actual teaching materials are suggested in the next chapter. All children no matter how far removed from the immigrant will enjoy the art contributions of Augustus St. Gaudens, Cyrus Dallin, Winslow Homer and James McNeil Whistler. Equally will they enjoy music compositions and renditions of American musical artists. Together, art and music of past

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and present, of foreign and American talent, they make up the cultural heritage of our boys and girls. One part supplements the other and neither would be as rich and complete as it is now if the other had not been present. Thus a mutual sharing and working together always attains a better product.

In the field of literature the intermediate school child would be able to appreciate only the contributions made by people of our own land. A few exceptions to this statement may be found when one considers sixth grade pupils. Longfellow, Lowell, Holmes, Whittier and Emerson should not be simply names to the intermediate child. He can be taught to be able to quote from each one, even if a complete poem is not learned. Louisa May Alcott, Nathaniel Hawthorne, Ernest Seton Thompson, Frances Hodgdon Burnett, David Binney Putnam and many others have given our children live tales of happy home life of animals and of adventure that will live long after they themselves have passed on. Such is not a complete list of America's great writers but it is long enough to illustrate the point. To know this literature, to appreciate it and to be proud of the authors is part of the heritage of every American child and to encourage such appreciation should be worked for in every classroom. Some of us may never have a pupil who will make a great contribution to the fields of art, music or literature. But genuine enjoyment of good things, a seeking for the good in the world, a worthwhile interest in beneficial leisure time activities are never wasted. They may furnish someone with genius just the spark he needed to send him on to great things. Even if this is never done, the person so influenced by beauty in one form or another can never be quite the same

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again. Of these enjoyments and appreciations world friendships are built - that friendship and understanding which are the only hopes for a peaceful world again. Can we say that any such effort is lost?

Good education, whether for democracy or otherwise, is compounded of thought as well as action. The American democracy requires citizens who have acquired a common body of facts, understandings, loyalties and skills. There must be a common basis of culture and experiences for the thoughtful action of citizens, whether that action be of a civic nature or otherwise. Direct instruction in individual worth is desirable.

Needed Respects

For Law. It has been said many times and by many writers and speakers that America is a lawless nation. Besides the people who actually disobey the law are those, and they are many, who speak slightingly of restraint of any kind, who imply that law restricts personal liberties. President Hoover in his inaugural address said the most serious of all the dangers threatening us was our disregard for law and our disobedience of law. In all our bragging, there is one matter about which no American ever boasts, and that is our crime rate. Respect for law and a willingness to abide by majority decisions are the essence of democracy.

> "We seem less capable than other modern nations of keeping ourselves from committing major crimes. American democracy measured by our capacity for socialized self-control, begins to look like rampant and rabid individualism." 1/

Many people define freedom as the absence of restraint. That is the definition formulated by the isolated pioneer who had plenty of space

1/ Walter A. Terpenning, "Hypocritical Democracy," Forum, 100:136-142

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> "We seem less capable than other modern nations of keeping our selves free committing major crimes. American democracy measured by our capacity for acclaimed self-control, begins to look like rampant and rank criminalness." [1]

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1/ Walter A. Terpenning. "A Democratic Democracy," Norman, 1000:156-163

and could do as he pleased. Measured by some of our practices, our ideal of freedom, instead of being a condition of "liberty and justice for all" is almost exclusively that of opportunity to get ahead of the other fellow. When this getting ahead becomes the main objective, it implies doing it by any means. Sometimes it seems as if the prevailing conception of liberty is synonymous with anarchy.

The good citizen not only obeys the laws of which he approves but also those of which he does not approve. He has the right to express his opinion about these laws that seem unwise to him and he also has the right to work for their repeal; but he has no right to disobey them. The good citizen must stand behind the forces in his immediate community, in the state and the nation which are working for law enforcement. Often the tendency is to be sentimental over law-breakers if they are young or good-looking. This does not decry the sympathy which promotes ways of helping criminals. These later are right and should be encouraged but a strict enforcement of the law should never be criticized.

So it is the task of the elementary school to lay a firm foundation in this matter of respect for law. A person cannot be a law-breaker in small matters in his home and school life and become a fine, law-abiding citizen as soon as he is twenty-one. Talking to children in the manner of lecturing or preaching will not accomplish the desirable results. There must be an emotional appeal to that still small voice present in everyone. The child must want to obey because of the inner satisfaction of a deed well done, not want to obey only because he will escape unplesant external consequences. A class consciousness can be built up so strong that the

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occasional offender will feel the disapproval of his own schoolmates and that often times is the most effective punishment.

Can one believe that this teaching of respect for law and order is not highly important if the crime figures are studied? It was estimated that in the year of 1930 the cost of crime punishment alone in our country was approximately the money cost of our part in the last World War. The Lyman, Shirley and Lancaster Schools cost our own state nearly a million dollars every year. Presumably every boy and girl could be free and this money saved if home church, school and community operated a constructive system of education and recreation. Hard work is being done for these boys and girls in the corrective schools but it would have been better if it had been done before they committed their misdemeanors. The school is only one of the agencies that help the child to want to become a law-abiding citizen but its influence cannot be overestimated. Let us not be neglectful of our opportunities.

For Religion and Morality. Nicholas Roosevelt in the last chapter of his book[1/] points out that no political and social reforms can be truly effective unless there is a spiritual revival in America, a new faith in the old ideals which made America great. Church, family and schools have failed to inculcate self-reliance and discipline in American youth. False standards have become fashionable, based on display, deceit and idlenss. The real problem, according to Mr. Roosevelt, is a moral one. "America must find its soul unless it wishes to lose itself in a morass of materialism." The new creed asserts that the rights of individuals are not in-

1/Nicholas Roosevelt, A New Birth of Freedom, Charles Scribner's Sons,1938

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[1] Nicholas Roosevelt. A New Birth of Freedom. Charles Scribner's Sons,1932

violable nor valuable. Only society as a whole counts. Men's spiritual attributes, men's moral rights, seem to have no significance.

In the book,"Conduct and Citizenship," I found this significant paragraph. "The measure of a nation is not its extent or its wealth, but the character of its people. Only as we are strong in character, may we hope to be worthy members of our nation. 'Righteousness exalteth a nation'"[1/]

The years from ten to fourteen of a child's life are the period when moral lessons are needed and when they can be very effective. At this age children are most susceptible to both good and bad influences. They are old enough to understand the fundamental fact that good behavior and an upright character are the only sound bases of success and happiness.

"It is only as the people of our nation hold fast to those high moral standards which have been the standards of the greatest and best Americans of all time that they will truly serve their country."[2/] All good citizenship must be based on good morals. Only as a man is a good citizen can he lay claim to the truest type of American citizenship. One's religious and spiritual life must be fully developed if one is to attain a full measure of success and happiness. So the home, the church and the school are the most important stones in the foundation of human society.

Religion as such cannot be taught in the schools. For many years in our country there has been a complete separation of church and state. However, teaching religion in the school and living it in everyday life are

1/Edwin C. Broome and Edwin W. Adams, Conduct and Citizenship, The Macmillan Company, 1936, Preface.

2/Ibid, p. 226

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quite different. As has been stated before the teacher's influence will be felt one way or another, either for religious respect and reverence or against it. A child is quick to sense this feeling and also to respect real goodness whether found in a classmate or in his teacher. They way the Bible is read in the morning, the way the prayer is said, the way the flag is saluted, all show to the child the teacher's attitude. Actions are said to speak louder than words. We need to keep this in mind so that our influence will ever be for the right.

Character is a nation's strength. The nations of the world that, like the Roman Empire, have been overthrown were not defeated by outside enemies, but by their own failures to live up to high standards of national character.

President Calvin Coolidge expressed the idea of religious and moral influence which I have in mind when he said,

> "We do not need more material development, we need more spiritual development. We do not need more intellectual power, we need more character. We do not need more government, we need more culture. We do not need more law, we need more religion. We do not need more of the things that are seen, we need more of the things that are unseen."

For the Rights of Others. In this discussion of respect for the rights of others I have in mind tolerance for a neighbor's race, his creed, and his politics, the ability to discuss these matters without anger and the wish to make use of the talents of all citizens for the great advancement of our country. In school life an intolerant attitude shows itself in an excess spirit of rivalry, in poor sportsmanship, and in unkindness toward the feelings of others.

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Human beings living in a world which is suffering from intolerance and bigotry are in need of education of their emotional attitudes toward themselves and their relation to other people. They are in need of education for maturity; prejudices should be considered as childish and undeveloped attitudes. It is important that children develop right concepts. What children think about nations and races is important to consider because it comes from adult beliefs with which they have come in contact. And if they are not helped to see these matters in a different light they will carry these feeling into their adult life.

The Psychological Service Center of St. Louis made quite a study of the prejudices of children in grades five through eight and in this research over twenty-five hundred children were studied. As a whole the children were remarkably pro-English. The preferred nations in order were America England, France, Ireland, Germany, Scotland, South America, Spain Italy and Sweden. The least preferred races,from the lowest up,were Hindu, Turk, Negro, Chinese, Japanese, Pole, Greek, Armenian, Russian, Jew,and Mexican.

Children are more tolerant and less nationalistic than adults. This means their attitudes are more indifferentiated and that they are less prejudiced than are thepeople who surround and influence them. Dr. Meltzer, Director of the St. Louis Center, calls the family and neighborhood influences "the climate of opinion." These seems to be the chief factors which determine the direction and distance of race and nationality preferences. Rural children are more markedly nationalistic in their preferences than city children. This is probably due to the fact thatthe

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child who is different in race or nationality is more conspicuous in a country school because of the small number of them. In a city school there would be more of them and they would be taken for granted.

Apparently events in Europe have made children more aware of specific situations, particularly in relation to England and Germany. In the studies made the difference in thinking in 1938 survey was the increased awareness of war and peace attitudes of different nations. In 1938 much more than in 1934 children thought of nations in terms of offensive war, pacifism and sympathy with the fortunate and innocent nations that had been attacked. The reactions toward the chinese, English, French, Germans, Italians and other nations changed almost entirely in the direction that the "climate of opinion" changed as expressed in the newspapers. In listing the qualities of the people of different countries there was a decided decrease of such characteristics as gay, jolly, industrious, intelligent and friendly when speaking about the Germans. In 1938 there was an increase in thinking of Germany as being a trouble-maker, a persecutor of people, a nation which may cause a new World War and unfavorable references to Hitler.

Children must be educated for tolerance, for the respect for the rights, opinions and talents of others, so that they may live with their neighbors peacefully, happily and usefully. Prejudice is a form of hate and it has been learned in much the same manner as the child learned to walk and to talk. It is a learned behavior, not an instinctive reaction. The school must offer to the child something interesting and vital enough to take the place of this unreasoned hatred. This substitution can be

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nothing of a goody-goody variety but must appeal to reason, good sense and a spirit of fair play.

In the elementary school children must have a knowledge of people of other lands. If a child knows nothing about a country, neither its location, any of its traditions, nor what kind of people live there, of course they will think of the people of that country as different from themselves and therefore queer. Similarities between our people and those of other lands should be stressed - not the differences. Many children are impressed by the age of the Old World countries and this leads to a certain type of respect. Others are interested in historical and cultural shrines to which people of our country travel. I allowed my pupils to choose twenty stereopticom lanter slides, out of the number offered in the catalogue, for us to buy for our Social Studies work. Naturally I was pleased when they chose those of cathedrals, the Parthenon, Coliseum, Pantheon, and others. Their expressed ideas were that these valuable buildings and relics might be destroyed in this present war,that they have meant something in world history as well as that of the particular country in which they are located, and that we should be familiar with them. I think this showed a respect for the religion and the history of these countries which bespeaks a healthy respect and which will combat intolerance of race or religion. These Old World countries have many things which all the world admires and I am sure children get that feeling.

The schools should increase their facilities of library and reference equipment so that it is easy for pupils to get accurate information about races and nationalities. This need not be entirely of the encyclo-

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pedic variety. Short stories and those of book length are available and are enjoyed by children.

The whole idea emphasizes again theprinciples of the Golden Rule as they relate to schoolroom and schoolyard behavior Children of sixth grade age and a little younger often think seriously if questions such as the following are asked them. Do you expect others to be honest in games and are you just as honest? Do you give others as many turns in desirable team positions as want for yourself? Are you a good loser? Are you a generous winner? Do you give all of your classmates a chance in your sport whether you like them or not? Do you help the boy who is being tormented or do you go by and consider it none of your business? Do you make fun of another's difference in some aspect? And finally,Are you kind?

We owe a great debt to the rest of society which we can only repay by our own faithful service and by our kindness. The entire civilized world of today is bound together with ties of needs and interests,if hatred and meaness and intolerance can be conquered, which are so strong as to make the world one great community. In every social or business relationship there must be a right attitude toward and respect for the feelings,beliefs and desires of others. Enmities and dislikes are usually the result of misunderstandings;intolerance and ignorance are closely akin.Toleration and understanding go hand in hand. Our attitude toward our fellows whether they be in our immediate vicinity or at the other side of the world, will depend largely upon our understandings. The task of the teacher today is a great one. United States may exert the pressure and influence that will bring peace out of the present chaos. This cannot be done with a spirit

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of selfishness or greed. It demands the seeing of the point of view of the other fellow and a genuine desire to make the world a better place in which all may live. "The test of democracy in America will be found in the extent to which the educative technique can counteract appeals of fear, prejudice and mob emotions." [1] Until we really want a democracy enough to forget these prejudices we shall continue to be in the danger in which we find ourselves now. John Dewey expresses it well when he says "Learn to act with and for others while you learn to think and judge for yourselves."

For One's Best Work. The good citizen of United States in addition to his respect for law, for religion and morality and for the rights and talents of others, must feel that he has a duty to perform which involves his work. If he is to be worthy of the heritage which is his and the advantages of our land he must do something to make it secure. At the beginning of this attitude the elementary school child must have respect for work in general. Then he must see his own tasks in relation to the whole scheme of citizenship and finally he must see that his best work is all that he should offer as his contribution to the struggle going on today.

There is a dignity in work, no matter how humble the work may be. The person himself dignifies the work. False pride should be discouraged. The only aspect of the situation that is disgraceful is the poor quality which is considered "good enough." Nothing but the best is good enough today if this country is to go forward to a leading place in the affairs of the world.

There is a common error abroad today in thinking that it doesn't

1 J.W. Studebaker, "Education for Democracy" School and Society, March 7, 1936.

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[1] W. Stubbsmer, "Education for Democracy" School and Society, March 7, 1936.

pay to work too hard for somebody else. We should realize that in the long run we are always working for ourselves. Only one's inner self is hurt by careless and poor work. One's reputation is always important. The chances for making a million are few. But to men of force, ability, character and the readiness to work more than the required hours, many openings are still available. The man who is willing to work hard and to deny himself present indulgences for the sake of future benefits rarely finds it impossible to get work and to get ahead. But the man who lacks initiate, one is lazy or who believes that society owes him a living is the real drag on our society today. Can we not teach our pupils the fallacy of the arguments advanced as excuses for this sort of life? Idleness and irresponsibility are the greatest curses of the country today. The schools should stress the importance of doing a job well and properly, instead of merely getting it done. There is a difference between the right and the wrong way of doing work. This is the basis of all good workmanship and of all honorable living. Integrity is the opposite of carelessness, sloppiness and deceit. Sports carried on in the constructive way can help in personal discipline, integrity and character training. Playing the game must be stressed instead of victory. Center the attention on the rules rather than on the score. The ideal is that each player shall do the best he can regardless of the result of the game - that he shall play cleanly and well, without "lying down on the game." Playing fairly develops initiative, self-control and endurance. It is good for self mastery. Team work puts a premium on precision, self-discipline and uprightness. It shows the importance of individual performance for the good of the team and work-

way to work too hard for somebody else. He should realize that in the long run we are always working for ourselves. Only one's inner self is hurt by careless and poor work. One's reputation is always important. The chances for making a million are few. But to men of grace, ability, character and the readiness to work more than the required hours, many openings are still available. The man who is willing to work hard and to deny himself present indulgences for the sake of future benefits merely finds it impossible to get work and to get ahead. But the man who lacks initiative, who is lazy or who believes that society owes him a living is the real drag on our society today. Can we not teach our pupils the falsity of the arguments advanced as excuses for this sort of life? Idleness and literary nobility are the greatest curses of the country today. The schools should stress the importance of doing a job well and properly, instead of merely getting it done. There is a difference between the right and the wrong way of doing work. This is the basis of all good workmanship and of all honorable living. Integrity is the opposite of carelessness, sloppiness and deceit. Sports carried on in the constructive way can help in personal discipline, maturity and character training. Playing the game must be stressed instead of victory. Center the attention on the rules rather than on the score. The ideal is that each player shall do the best he can regardless of the result of the game - that he shall play cleanly and well, without trying down on the game." Playing fairly develops initiative, self-control and endurance. It is good for self mastery. Team work puts a premium on cooperation, self-discipline and unselfishness. It shows the importance of individual performance for the good of the team and more-

ing toward a common end.

Evidences of team work may be found in other places than on the playground. In our classrooms, as we observe the rules of punctuality, orderliness, and the helpfulness necessary to the proper conduct of a class, we are showing evidences of good team work.

From these considerations of team work a child is quick to realize his own responsibility for its success. One person's failure, either to be at school on time or to get a good score to count in the class average, makes a difference that is plain to any child. To emphasize each one's responsibility in this respect is better than to foster a competitive spirit. Too often a pupil wishes to do well, not for the knowledge and experience his mark represents, but for the sake of triumphing over his classmates. Because of this tendency some elementary schools do not mark report cards with the traditional percents or letters but with the terms satisfactory or unsatisfactory. Then this marking is flexible enough to take into consideration a child's own ability.

The faithful performance of daily tasks, whether in the home, the school or in any larger group organization, is a real test of good citizenship. A child must first learn to obey the rules of his school, to work to the best of his ability, to cooperate with his schoolmates, before he can become a worthy citizen of his country. The welfare of each individual and of the nation as well, depends upon the way in which people exert their utmost ability as they work together. More important than any individual capacity to produce is a citizen's ability to cooperate with his fellowmen.

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CHAPTER V

METHODS FOR CIVIC INSTRUCTION IN THE INTERMEDIATE GRADES

To speak of the method that should be used to teach any phase of civic education would seem superfluous to any good teacher. She is alive to the different ones suggested by the specialists in teaching and she has tried many of them. She has found that what works for one type of work is not effective for another.kind. She knows that the best work is often accomplished by a combination of many methods. So it is safe to say that no one method can teach all subjects with equal success. The methods I am suggesting are not new; they are the old cornerstones of our profession. The only thing that may be new is the emphasis on the vitalizing of them.

The first method I wish to mention is the one which emphasizes group work so that every child feels a responsibility for the success of the piece of work. The cooperative instead of the competitive spirit needs to be fostered. It is a charge against the ultra-progressive schools that they foster individuality at the expense of the social group. This may be an unfounded criticism but it makes us examine our own procedures. Are we encouraging pupils to make excellent records so that they may boast to their fellow classmates? Or are we encouraging them to do their best so that they will have more to contribute for the good of the group? Either method develops attitudes that make either for selfishness and individualism or for sympathy and understanding.

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PLANNING FOR CIVIC INSTRUCTION IN THE INTERMEDIATE GRADES

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The first method I wish to mention is the one which emphasizes group work so that every child feels a responsibility for the success of the plans of work. The competitive instead of the cooperative spirit needs to be fostered. It is a charge against the ultra-progressive schools that they foster individuality at the expense of the social group. This may be an unfounded criticism but it keeps us examine our own procedures. Are we encouraging pupils to take excellent records so that they may boast to their fellow classmates? Or are we encouraging them to do their best so that they will have more to contribute for the good of the group? Either method develops attitudes that make either for selfishness and individualism or for sympathy and understanding.

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work. Perhaps this is a possible concomitant of any method. If it is, then perhaps it will be more often accomplished. Many pupils are willing to let others contribute information in class, do the hand work on a project, or do the harest work in the game. These pupils are mentally and perhaps physically lazy and by some method or device they must be brought out of this apathy if they are to be cooperative, helpful contributing citizens of later years.

The method that will make pupils love knowledge and learning for its own sake, will make them interested in the cultural values of life, and that will make them patriotic to the highest degree, that method should be broadcast to all teaches and school officials of the land. Unfortunately there is no one such method; these results are built up by conscientious, careful work along all lines.

Perhaps no one will agree that these are methods of teaching. They will say that these are qualities and habits of work. Probably these critics are right but these qualities are so much more important than any method of which I might speak that I could not refrain from placing them first on the list.

No matter how old the direct teaching method may be there will always be a place for it in our schools. Children cannot think in a vacuum; they must have knowledge. If they were always able to get this knowledge for themselves, know just where to look for it, and be able to interpret it for their use when they did find it then teachers would no longer be necessary. Teachers are still needed to teach, to explain and to inspire their pupils. This direct teaching need not be the old question

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and answer method where pupils gave back the exact information in the book. This teaching must help pupils to collect information from many sources, organize it for use and then use it. No material should be collected just for the sake of collecting. It should be of some use. There is so much material in the world today that it is impossible to learn it all so a piece of research can always be worthwhile.

The research method is a valuable one to teach pupils of the intermediate grades. Some knowledge must be at the tongue's end to be of value but other needs to be where it can be found. One of the most valuable techniques to be taught is where to find information that is needed. The reference books in the classroom should be thoroughly used. Perhaps conflicting statements may be found. So the weighing of the evidence is a valuable habit to be taught.

One part of the teacher's work is to provide lists of reading materials. These may be in connection with some phase of the social studies or they may be readings for pure pleasure and culture. These readings should include poems by our own poets and by those of other lands. Fortunate are the pupils whose teacher inspires them with a love of good literature, either prose or poetry, who can and does read to them frequently. Much poetry has a direct patriotic value.

Pictures are invaluable in all teaching. Some pupils learn more through the eye than through the ear, but to most one method supplements the other. Mounted pictures give pupils the chance to carefully study places and people that they will never actually see. Sterographs and stereopticon slides always fascinate children. To the school with a moving

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picture projector a whole field of material is available. This latter suggestion is very applicable for history material with the Chronicles of America as examples.

Dramatic productions are of real value in a vitalized program of civic instruction. Pupils who take the roles in the play become those persons in their imagination. The pupils in the audience get the thoughts of the play because it is brought to them by their own classmates and because it is offered in entertainment form. Some classes are skillful at writing plays. This is valuable experience because it requires so much research to make the words, scenery and costumes authentic.

Such are the methods that may be used for civic instruction as well as for the teaching of other content subject matter. There is nothing new in these suggestions and the teaching may still be deadly dull. It all depends on the teacher who uses the method whether the children will be inspired or not.

If the well being of society depends upon the ability of all its members to make intelligent decisions, the primary function of the school is to develop the ability to choose intelligently. The teacher must concern herself with aiding the pupil to deal with problems in the most intelligent way for him. If the child is allowed to depend upon his own intelligence he will become an individual, able to adequately make decisions; he will have learned the method of solving problems. When he has developed this ability he is ready for successful living in a changing society.

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The school should insist upon a proposed solution of conflicting problems, whether this solution coincides with the teacher's ideas or not.

The school should make clear to the pupil that he will never reach or should never reach a final answer for many of the problems of the day. He and others must continually reconstruct their experiences in the light of additional knowledge and changing conditions. Any solutions reached are valuable for the time that they help toward the final goal.

If during the entire educative process the schools use methods that require the child to rely upon his own intelligence in solving personal and social problems, there will be little cause to worry about the ability of our citizens and our democracy to adjust to changes made necessary by any technical, industrial or social development.

> "If education implies teaching which means guiding a free learning process, we must not confuse the meaning of teach with the meanings of indoctrinate, propagandize, impose and advocate, all of which smack of the rigidities of dictatorship rather than of the freedom of democracy." 1/

Mr. Studebaker goes on to say that everywhere throughout the nation educators are becoming more conscious than ever of their obligation to the future citizens of our democracy. These pupils must bear the "diversity of facts and the interpretations of life as represented by the various majority and minority groups which support public education." Much of this discussion of controversial questions cannot be done in an elementary school but an open mindedness can be developed that will later give every question a fair hearing.

Vitalization of the curriculum means including more practical consideration of the real problems that face democracy such as propaganda, mob violence, mass appeal. The newspapers furnish examples of the results

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of these forces. Controversial issues cannot be avoided even with twelve year old children. So the methods and materials chosen for civic instruction must be such as to enable the average citizen to act more intelligently with respect to the real problems of the day. If we fail to do this we play into the hands of dictators who only hope of establishing a dictatorship here is a condition of wide-spread civic ignorance.

When dictatorship has finally been imposed, it is the policy to keep from the people all facts and information, all points of view and opinions contrary to the actions of the rulers.

> "So it must be the function of education to make available all facts, information, and opinions and to organize discussion so that all the information may be intelligently used by the individuals to arrive at their judgments and choices." 1/

The technique of teaching for democracy is simply good teaching. It encourages critical inquiry and the habit of proving and reproving conclusions. Does all our teaching help pupils to grow up into independent self-respecting self-disciplined citizens? For such a goal we must develop independent thinking.

> "We must make the transition from the old democracy of the pioneer period when emphasis was on the tool subjects, to the new democracy of a complex social organization where the emphasis must be on social understandings." 2/

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America, the Land of Opportunity

Scene - 1 New York harbor as a boat from Havre comes up the harbor in sight of the Statue of Liberty.

2 The story would be just as effective if the scene took place after the passengers had landed.

For the first suggestion the back drop would represent open water with the Statue of Liberty in the distance at the extreme left. At the right the prow of a ship should be seen. This can be built of laths and covered with paper which can be painted. This prow will be hollow with a bench of some kind inside just high enough so the people on the ship will show as they would at the rail. The gang plank can be represented by the high step-ladder which is usually found in any school. The side of the ladder with the steps should show toward the audience to be used as the passengers leave the ship and the other part of the ladder may be inside the paper prow.

If this construction seems too diffucult the actual ship need not be represented. On the backdrop out in the water at the right but near the center can be painted a large ship and the Statue of Liberty may be in the same position as above. Then the immigrants presumably have left the ship and come on to the stage as if from the customs offices or the immigration station, depending a little on the kind of immigrants one wishes to portray in the play.

Characters - The Spirit of Liberty. She should be a girl dressed in a flowing white robe with a girdle of red, white and blue bunting or one of

plain red or blue. On her head should be a crown, narrow on the sides and quite wide and pointed in the front. This looks well covered with gold or silver paper, but the center of the front should have some red, white and blue to represent a shield. In her hand this Spirit of Liberty should carry a torch to light the way of these new comers to our shores.

Freedom. This may be a boy or girl dressed in ordinary school clothes and carrying an American flag.

Religious Freedom

Freedom of Speech

Opportunity for Work

Opportunity for Happiness

The above characters are the persons whom the Spirit of Freedom calls to explain to the new comers the different phases of the large privilege of Freedom. More of these characters may be added if for some reason a particular lesson needs to be taught at a certain time. These may be boys or girls dressed in school clothes and each with an American flag.

Spirit of Religious Freedom. This should be a girl carrying a flag of white with a gold cross on it, representing the Church.

Immigrants. I think there should be at least two from each country represented. It is less awkward if more than one person enters at a time and does some of the talking. Any group may have more than two if it is desirable to include more children. These immigrants should have some characteristic article of wearing apparel, the piece which in the research proves most distinctive. Sometimes the hats or head coverings, sometimes the shoes, or the aprons, stockings, walking sticks are the important and

plain red or blue. On her head should be a crown, narrow on the sides and quite wide and pointed in the front. This hat is well covered with gold or silver paper, but the center of the front should have some red, white and blue to represent a shield. In her hand this spirit of liberty should carry a torch to light the way of those new comers to our shores.

Freedom. This may be a boy or girl dressed in modern school clothes and carrying an American flag.

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The above characters are the persons upon the spirit of freedom calls to explain to the new comers the different phases of the living principle of freedom. More of these characters may be added if for some reason a particular lesson needs to be taught at a certain time. These may be boys or girls dressed in school clothes and each with an American flag.

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easy property to procure or to make. Sometimes if a man and women are in each group the distinctive feature is easier to find.

The countries which these immigrants represent may be different each time the play is used and will depend upon the choice of the class and the countries which have been studied.

Suggested List - Greece, Russia, Ireland, Czechoslovakia, Switzerland, Sweden, Holland

This list includes one of the countries for which antagonism may be felt. It may at sometime seem wise to exclude or to include either or both Germany and Russia. But a lesson in good will and tolerance may be just what a class needs. Each immigrant should carry the flag of his country, made of paper if no other is available. Bundles and pieces of luggage are not necessary as they have been left somewhere until the Spirit of Liberty, who later becomes the Spirit of America, welcomes them and wishes them success and happiness in their new home.

Properties - Another property that is needed besides those described in connection with the characters is some sort of a rack with holes or grooves in it where the flags of the nations may be placed after the Spirit of America has finished her talk to the immigrants. The number of holes will depend upon the number of flags to be placed there.

The large American flag which is used in the last scene can very well be the one used on the pole in the school yard. The six by nine foot is a good size. This should be fastened by the rings, which are used on the flag rope on the pole, to a stout cord fastened securely from one side of the stage to the other, facing the audience. When the flag is let

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down it should hang down the nine foot way with the blue field in the right corner of the top. Until the last scene this flag should be rolled up and tied and be high enough up so that it is not seen by the audience. The knot which is used for this tying should be the slip kind, one end of which may be pulled by a person off stage to release the flag which comes down into its position in front of the back drop representing the ocean.

A large book or portfolio is needed for the Dutch people.

If it seems better the Spirit of Liberty may stand on a small platform as the immigrants enter. After she has welcomed them and becomes the Spirit of American she should step down and be with the new friends of America.

Scene - As the curtain parts the stage should be seen as described, either Plan I or Plan II, with the Spirit of Liberty on a platform at the left and Freedom, Religious Freedom, Freedom of Speech, Opportunity for Work and Opportunity for Happiness grouped on either side, nearly facing the audience. The order in which the immigrants enter is not important and may be changed as seems desirable.

Greek Immigrants

No. 1 - This seems such a large place and so different from our city of Piraeus. Surely this cannot be the port for some larger city. I was glad to see that beautiful statue in the harbor. How brightly the sun shone upon it and how the torch seemed to glisten. I thought of the story of ancient Athens and Piraeus when it is said the sun shining on Athena's golden spear on the Acropolis could be seen from the sea and seemed to welcome the sailors home from their voyages.

No. 2 - I noticed the statue too. I wonder if this country placed it just where it stands so that new comers like us might feel as if it welcomed us.

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No. 2 - I noticed the statue too. I wonder if this country placed it just where it stands so that new comers like us might feel as if it welcomed us.

Spirit of Liberty - Welcome to our country! I am glad you noticed our beautiful statue. It was placed there to welcome strangers but the nicest thing about it is that it was a gift for friendship from the citizens of France. We hope you will find us a friendly people and that you will enjoy your stay with us.

Your flag tells me that you are from Greece, that ancient land of culture and beauty, the land where bodies were trained to their full usefulness. Tell us what gifts you bring to enrich our land.

No. 1 - We shall be glad to share with you our heritage of Homer's literature, of Phidias' art and of Plato's philosophy. We are proud of all our ancient artists and statesmen but they can still be ours even if we share them with you. We want you to love them as we do and use them for any good which they may bring to your country.

No. 2 - We want you to know our present-day people and to know that they try to be good citizens too. We are an industrious people and want to build up our commercial business so that we shall be self-supporting and of some use to the world. We are not afraid of work and shall do any kind here that is honorable and useful.

Spirit of Liberty - You speak well. Your ancient civilization is known and admired by us here. We indeed hope that your people of today will build up a great nation. You will find a home here and work wherever fruit is raised and packed. You may have much to tell us about its cultivation. May you be happy and always willing to work for the glory of America.

Czechoslovakian Immigrants enter.

Spirit of Liberty - May I be the first to welcome you to our beloved country!

Czechoslovakian No. 1 - We bring you the friendship and gifts of Czechoslovakia. We speak of our country still by its full name and we hope that some day it will be united. Your country was a friend to ours during the early days of our republic and all of our people are grateful.

Spirit of Freedom - You did indeed make a brave struggle for freedom and our people admire your courage. Here we are not invaded by foreign powers. But our Freedom is not secure unless you, our new firends, and our present people work together for its success. We look to you for help and inspiration.

Spirit of Liberty - Welcome to our country! I welcome you behind our beautiful statue. It was placed there to welcome strangers out the midest taking about it is that it was a gift for friendship from the citizens of France. We hope you will find us a friendly people and that you will enjoy your stay with us.

Our flag tells me that you are from Greece, that ancient land of culture and beauty, the land where bodies were trained to their full usefulness. Tell us what gifts you bring to enrich our land.

No. 1 - We shall be glad to share with you our heritage of Homer's literature, or Phidias' art and of Plato's philosophy. We are proud of all our ancient ancestors and at times but they can still be ours even if we share them with you. We want you to love them as we do and use them for our good which they may bring to your country.

No. 2 - We want you to know our present-day people and to know that they try to be good citizens too. We are an industrious people and want to build up our commercial business so that we shall be self-supporting and of some use to the world. We are not afraid of work and shall do any kind here that is honorable and useful.

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Spirit of Freedom - You did indeed make a brave struggle for freedom and our people admire your courage. Here we are not invaded by foreign powers. But our freedom is not secure unless you, our new friends, and our present people work together for its success. We look to you for help and inspiration.

Czechoslovakian No. 2 - We learned the manufacture of shoes from our people whom you so kindly trained so that we might be a manufacturing nation. We know how to work with glass too. Will you direct us to the places in your country where we may find work?

Opportunity for Work - We welcome you as people who are willing to work. Such people will always be useful. You will find some here who have lost the urge to work. May you set them a good example of industry. New York State with its glass factories and Massachusetts with its shoe industry will offer you your opportunity.

Irish Immigrants enter.

Spirit of Liberty - Welcome, friends! May we hear your story?

Immigrant No. 1 - We have so many relatives and friends here who have written of their happiness that we have come to see for ourselves. We have been frugal and have saved for a vacation here.

Immigrant No. 2 - We want to see your churches and your cathedrals, your universities and your parks. Have you anything as fine as our University of Dublin where the precious Book of Kells is kept?

Religious Freedom - I am so glad that the precious possession of of which you spoke is a religious one. We know your wonderful illuminated book, done by the monks of years gone by. We honor it too, both for its beauty and because it is a part of the Bible which is the religious book of our people too. Here in America we are allowed to worship in any church we choose. The only request we make of you is that you be faithful to your religion, for religious people are true to ideals, and that you be tolerant of all faiths. Only in this way can we be happy and live together in harmony. Please join your new neighbors and friends here on my left.

Swiss Immigrants enter.

Spirit of Liberty - Your flag and all it stands for make you very welcome to our shores. Have you come to enjoy our beautiful land with us?

Immigrant No. 1 - We are scientists who have come here for study and practical experience. Our country is famous for its microscopes and small telescopes and such instruments as

Spokesperson No. 2 - We learned the manufacture of shoes from our people when you so kindly granted us that we might be a manufacturing nation. We know how to work with glass too. Will you direct us to the places in your country where we may find work?

Opportunity for Work - We welcome you as people who are willing to work. Such people will always be wanted. You will find some here who have lost the urge to work. May you set them a good example of industry. New York state with its glass factories and Massachusetts with its shoe industry will offer you your opportunity.

Irish Immigrants enter.

Spirit of Liberty - Welcome, friends! May we hear your story?

Immigrant No. 1 - We have so many relatives and friends here who have written of their happiness that we have come to see for ourselves. We have been frugal and have saved for a vacation here.

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Swiss Immigrants enter.

Spirit of Liberty - Your flag and all it stands for make you very welcome to our shores. Have you come to enjoy our beautiful land with us?

Immigrant No. 1 - We are scientists who have come here for study and practical experience. Our country is famous for its microscopes and small telescopes and such instruments as

demand skill and precision in their making. We know that many of them come here and so we have come to learn the new uses to which they are put and perhaps to help you with some of our expert knowledge. We have much to learn and we hope we have something to contribute.

Opportunity for Happiness - I am glad to welcome you to our land. Indeed you may help us. But I would like to remind you of what you have already contributed to our happiness and that of the world. In your little country the Red Cross was started, that organization that tries to bring comfort and some happiness after famine, flood, or other disaster has done its work. How appropriate that the flag chosen for the Red Cross should be your flag with the colors reversed.

Then also in your city of Geneva stands the building dedicated to the use of the League of Nations. Just now the world does not see the happiness that could be spread by such a plan. Your country was chosen for the home of the League because you have always carefully guarded freedom and justice for all. Perhaps we shall live to see the noble idea again tried with your little country as the guiding star.

Spirit of Freedom - Your example of love of freedom in spite of difficulties will ever be an inspiration to us. We welcome you to our land and hope that in our wonderful observatories you will find the knowledge and experience you need.

Russian Immigrants enter.

Immigrant No. 1 - Do you suppose we shall find a welcome here? The mistakes of our country must be known.

Immigrant No. 2 - I hope we can find peace and quiet here in some out-of-the-way place where we can have a little farm and where no one will find us.

Spirit of Liberty - We do know your sad story of hardships, poverty and intolerance. Our land was founded on the idea that all should find happiness and opportunity here, no matter of what race or country they were. We would like to tell you more about our freedom.

Freedom of Speech - We believe that everyone should be allowed to have opinions of his own, that he need not agree with his neighbor and that he should be able to say what he thinks. But we do want what each one says to be true, that it be nothing against our government and that it bears out the

demand skill and precision in their making. We know that many of them come here and so we have come to learn the new uses to which they are put and perhaps to help you with some of our expert knowledge. We have much to learn and we hope we have something to contribute.

Opportunity for Happiness - I am glad to welcome you to our land. Indeed you may help us. But I would like to remind you of what you have already contributed to our happiness and that of the world. In your little country the Red Cross was started, that organization that tries to bring comfort and some happiness after looting, flood, or other disaster has done its work. Now appropriate that the flag chosen for the Red Cross should be your flag with the colors reversed.

Then also in your city of Geneva stands the building dedicated to the use of the League of Nations. That now the world does not see the happiness that could be spread by such a plan. Your country was chosen for the home of the League because you have always carefully guarded freedom and justice for all. Perhaps we shall live to see the noble idea again tried with your little country as the guiding star.

Spirit of Freedom - Your example of love of freedom in spite of difficulties will ever be an inspiration to us. We welcome you to our land and hope that in our wonderful observatories you will find the knowledge and experience you need.

<u>Russian Immigrants speak.</u>

Immigrant No. 1 - Do you suppose we shall find a welcome here? The mistakes of our country must be known.

Immigrant No. 2 - I hope we can find peace and quiet here in some out-of-the-way place where we can have a little farm and where no one will find us.

Spirit of Liberty - We do know your sad story of persecution, poverty and intolerance. Our land was founded on the idea that all should find happiness and opportunity here, no matter of what race or country they were. We would like to tell you more about our freedom.

Freedom of Speech - We believe that everyone should be allowed to have opinions of his own, that he need not agree with his neighbor and that he should be able to say what he thinks. But we do want what each one says to be true, that it be nothing against our government and that it bears out the

principle of the Golden Rule. We shall not welcome you or allow you to stay if you are agents of your government, sent here to spy on us or to stir up trouble. If you are sincere in your wish to live a quiet, happy life, we shall be glad you came.

Immigrant No. 1 - Your talk fills us with joy. We believe that government is necessary if there is to be happiness in any country. We shall do nothing to harm your plans for the success of your country.

Religious Freedom - We here in America believe in religion. We think that people who are religious are apt to be the best citizens. We do not ask you to drop your forms of worship; we only ask you to be true to its best teachings and to respect the religions of any of the new friends whom we hope you will make here.

Immigrant No. 2 - The Russians deep down in their hearts are a religious people and they have been unhappy to have to worship in secret. We know that the leaders of our church were dishonest and greedy and that their misconduct caused some to lose faith in religion. We shall be glad to go to church and to have our home worship too. We shall work for your spirit of tolerance and of religious freedom.

Opportunity for Work - Our farms in the Middle West are large and require many laborers. There you will be paid wages and be provided with a home. Be true to our standard of work and to our belief that a good worker dignifies his work.

Swedish Immigrants enter.

Spirit of Liberty - I am glad to see your flag. It always stands for law-abiding, industrious and religious people. You are very welcome. But tell us why you have come.

Immigrant No. 1 - We have brothers and sisters here and they are so happy that we want to join them. Until recently our country has been a very happy place. But lately our relatives and friends in America and all that America stands for have beckoned us to come here to the land of peace and opportunity.

Immigrant No. 2 - All we ask is for peace and the joy of work.

Opportunity for Happiness - Our land is all that you say and we ask you to help us to keep it that way. Your people are skilled iron and steel workers and at present our country needs many. You will find the work you desire.

Immigrant No. 1 - Your land fills us with joy. We believe that government is necessary if there is to be happiness in any country. We shall do nothing to harm your plans for the success of your country.

Religious Freedom - We here in America believe in religion. We trust that people who are religious are not to be the best citizens. We do not ask you to drop your forms of worship; we only ask you to be true to its best teachings and to respect the religions of any of the new friends who are come you will make here.

Immigrant No. 2 - The Americans deep down in their hearts are a religious people and they have been unhappy to have to worship in secret. We know that the leaders of our church were disheartened and greatly and that their misconduct caused some to lose faith in religion. We shall be glad to go to church and to have our home morehip too. We shall work for your spirit of tolerance and of religious freedom.

Opportunity for work - Our farms in the Middle West are large and require many laborers. There you will be paid wages and be provided with a home. We stand ready to work and to our belief that a good worker dignifies his work.

<u>Ewalds Instructs center.</u>

Spirit of liberty - I am glad to see your face. It always stands for law-abiding, industrious and religious people. You are very welcome. But tell us why you have come.

Immigrant No. 1 - We have brothers and sisters here and they are so happy that we want to join them. Until recently our country has been a very happy place. But lately our relatives and friends in America and all that America stands for have beckoned us to come here to the land of peace and opportunity.

Immigrant No. 2 - All we ask is for peace and the joy of work.

Opportunity for happiness - Our land is all that you say and we ask you to help us to keep it that way. Your people are skilled and our steel workers and of present our country needs many. You will find the work you desire.

Your people usually settle in large groups in our cities where they attend their own churches and where they continue to speak the Swedish language. We respect your rights to do this but we ask you to learn our ways and to put them in your minds ahead of the loyalty you feel for Sweden. Don't forget your former home and its traditions but remember that America welcomed you when you came and only asks that you work with your neighbors for its honor and glory.

Dutch Immigrants enter.

Immigrant No. 1 - We have listened as you spoke to other people from across the sea. May we come here to work and to enjoy your privileges?

Spirit of Liberty - Our gates are never closed to any from other lands who come here with the spirit of liberty and unselfishness in their hearts. I see you have a large book in your hands. What does it contain?

Immigrant No. 2 - This is a book of famous Dutch paintings, copies of some done by Rembrandt. They are part of the heritage which we are glad to share with the world.

Opportunity for Happiness - Your gift is a fine one. Appreciation of art is one of the qualities that makes for happiness and contentment. Take your beautiful book to your new home and show it to your new friends. They will also have pictures to show you. Enjoy them all and rejoice with people of every land that they have a cultural heritage to bring to their new home.

Spirit of Freedom - In your capital city is the building built by American money, yet dedicated to World Peace. Just now the beautiful dream seems dead but if we work with those of all lands who desire peace and world happiness and good-will, perhaps the fires of peace will be rekindled and the hatreds of today will die. Let us continually work to that end with the hope that The Hague will again be the guiding star for peace.

Spirit of Liberty - To all of you who have today entered our land I give you my welcome. Be true to our flag and all that it stands for and we shall always be glad you came.

Spirit of Freedom - We are glad you all have the flags of your countries with you. Never forget them and always be true to the best that they represent. But from now on the Stars and Stripes will be your flag. It gives you a home,

Your people usually settle in large groups in our cities where they retain their own churches and where they continue to speak the native language. We respect your right to do this but we ask you to learn our ways and to pass them on to your children as part of the loyalty you feel for Sweden. Don't forget your former home and the traditions but remember that America welcomed you when you came and only asks that you work with your neighbors for its honor and glory.

Dutch immigrants enter.

Immigrant No. 1 - We have listened as you spoke to other people from across the sea. Why do some have no work and to ship for your relatives?

Spirit of liberty - Our ships are never closed to any from other lands who come here with the spirit of liberty and unselfishness in their hearts. I see you have a large book in your hands. What does it contain?

Immigrant No. 2 - This is a book of famous Dutch paintings, copies of some done by Rembrandt. They are part of the heritage which we are glad to share with the world.

Opportunity for Rembrandt - Your gift is a fine one. Appreciation of art is one of the qualities that makes for happiness and contentment. Take your beautiful book to your new home and show it to your new friends. They will also have pictures to show you. Enjoy them all and rejoice with people of every land that they have a cultural heritage to bring to their new home.

Spirit of freedom - In your capital city is the building built by American money, yet dedicated to World peace. Just now the beautiful dream seems dead but if we work with those of all lands who desire peace and world happiness and good-will, perhaps the times of peace will be realized and the battle of today will die. Let us continually work to that end with the hope that the dove will again be the symbol that for peace.

Spirit of liberty - To all of you who have today entered our land I give you my welcome. We bow to our flag and all that it stands for and we shall always be glad you came.

Spirit of freedom - We are glad you all have the flags of your countries with you. Never forget them and always be true to the best that they represent. But from now on the stars and stripes will be your flag. It gives you a home.

opportunity for work and for happiness and religious freedom. Besides all these it will protect you as long as you obey our laws. Will you place your flags below our flag so that we may all see them and honor them.

(Immigrants in the order in which they entered will now place their flags, not longer than eighteen inches, in the holder provided for them and held in the center of the back stage by Opportunity for Work and Opportunity for Happiness. As the immigrants from each country place their flags a song of the country may be sung or a record played on the victrola.)

After the flags are in place, the large flag should be released and come down in back of the rack holding the various countries' flags.

Religious Freedom - (standing in back of the rack holding the flags. This rack should be held low enough, or if it is on a stand, be made low enough, so that Religious Freedom can be seen above and the Church flag be above the others.)

I place the flag of the Church here where you will see it with those of your former country and your present one. Keep the thought of it in your hearts and be true to its teachings.

(She then places the flag in a holder on the floor where it will show at the height mentioned. Religious Freedom returns to her place for the final scene.)

Spirit of Liberty - I become to you now the Spirit of America who wants to work with you for the success of our country and for peace and happiness in the world.

Will you watch us, your new friends, salute our flag and yours?

(Four on the stage have hands free to salute. They must face the flag but not be back to the audience. When the salute is over they should turn toward the audience. The immigrants should be grouped in a semi-circle from the ends of the flag rack toward the outer corners of the stage. At the front ends of the semi-circle should be the three representatives of our democracy - two on the side with the six immigrants and one on the side with the eight. After the salute is over the Spirit of America should step to the center of the front of the stage and with arms uplifted invite the audience to rise as the piano begins to play the Star Spangled Banner, which all sing.)

opportunity for work and for happiness and religious freedom. Besides all these it will protect you as long as you obey our laws. Will you place your flags below our flag so that we may all see them and honor them.

(Immigrants in the order in which they entered will take their place, not longer than eighteen inches, in the Maiden prepared for them and held in the center of the back stage by Opportunity for Work and Opportunity for Happiness. As the immigrants from each country place their flags a song of the country may be sung or a record played on the victrola.)

After the flags are in place, the large flag should be released and come down in back of the rack holding the various countries' flags.

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Spirit of Liberty - I bequeath to you now the spirit of America who wants to work with you for the success of our country and for peace and happiness in the world.

Will you watch me, your new friends, salute our flag and yourself

(Four on the stage have hands free to salute. They must face the flag but not be back to the audience. Then the salute is over they should turn toward the audience. The immigrants should be grouped in a semi-circle from the side of the flag rack toward the outer corners of the stage. At the front end of the semi-circle should be the three representatives of our democracy - two on the side with the six immigrants and one on the side with the eight. After the salute is over the Spirit of America should step to the center of the front of the stage and with arms uplifted invite the audience to rise as the piano begins to play the Star Spangled Banner, which all sing.)

CHAPTER VI

MATERIALS FOR CIVIC INSTRUCTION IN THE INTERMEDIATE GRADES

Books

Some of these books tell of the early life of settlers in our country, some of the life of children of other lands and other times and some portray desirable characteristics for citizens of any land.

I <u>General List</u> - Early life in different parts of the United States

1. Albert, Edna - Little Pilgrim to Penn's Woods

(In the early half of the eighteenth century, Selinda Reinhardt and her family migrated from Germany to United States. The story tells of the preparation for the journey, the months of travel and of the final homemaking in Pennsylvania. Historical and personal events described as from a child's point of view form a very fine background.)

2. Andrew, Jane - Ten Boys Who Lived on the Road from Long Ago to Now.

(The last three stories are of American boys of different times.)

3. Bailey, Carolyn Sherwin - Children of the Handcrafts

(This describes the early colonial crafts and what children did in the work.)

4. Baldwin, James - Four Great Americans

(The four are Washington, Franklin, Webster and Lincoln.)

5. Barnes, James - Midshipman Farragut

(This is the great admiral's boyhood experience on board Commodore Porter's ship, the Essex, during its eventful cruise in the Pacific.)

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Books

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I General List - Early life in different parts of the United States

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2. Andrew, Jane - Ten Boys Who Lived on the Road from Long Ago to Now.

(The last three stories are of American boys of different times.)

3. Bailey, Carolyn Sherwin - Children of the Mayflower

(This describes the early colonial days and what children did in the work.)

4. Baldwin, James - Four Great Americans

(The four are Washington, Franklin, Webster and Lincoln.)

5. Barnes, James - Midshipman Farragut

(This is the great admiral's boyhood experience on board Commodore Porter's ship, the Essex, during its eventful cruise in the Pacific.)

6. Blaisdell, A. F. - Log Cabin Days Hero Stories from American History for Young and Old.

(Some of the stories are the capture of Fort Vincennes by George Rogers Clark, the Canadian Campaign of Benedict Arnold, the death of Nathan Hale, Wayne's capture of Stony Point and many others.)

_____, Short Stories from American History

(This continues the hero story material of the previous book.)

7. Brooks, E. S. - True Story of Abraham Lincoln

True Story of Benjamin Franklin

True Story of George Washington

Master of the Strong Hearts

(This is a stirring tale of Custer's last rally in the valley of the Little Big Horn and his defeat by Sitting Bull, the crafty Master of the Strong Hearts.)

8. Canfield, Dorothy Fisher - Understood Betsy

(This is a story of a little girl of long ago who learned to be self-reliant and resourceful and who met a sudden emergency very bravely.)

9. Catherword, M. H. - Rocky Fork

(This is the life of a little Ohio girl many years ago.)

10. Carr, Children of the Covered Wagon

11. Coatsworth, Elizabeth J. - Sword of the Wilderness

(The scene of the story is in Maine in the late 1600's. The Indians treat the Hubbard family well because Mr. Hubbard has been fair with them.)

12. Cody, William F. - Adventures of Buffalo Bill

6. Bielefeld, A. F. - Log Cabin Days Here Stories from American History for Young and Old.

(Some of the stories are the deaths of Fort Vincennes by George Rogers Clark, the Canadian Conquest of Imperial Rome, the death of Sakima Nela, Bryant's capture of Stony Point and many others.)

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True Story of Benjamin Franklin

True Story of George Washington

Master of the Strong Hearts

(This is a stirring tale of Custer's last rally in the valley of the Little Big Horn and his defeat by Sitting Bull, the crafty master of the Strong Hearts.)

8. Deerfield, Dorothy Walker - Underfoot Letter

(This is a story of a little girl of long ago who learned to be self-reliant and resourceful and who met a sudden emergency very bravely.)

9. Gatewood, M. E. - Rocky Road

(This is the life of a little Ohio girl many years ago.)

10. Carr, Children of the Covered Wagon

11. Chatsworth, Elizabeth J. - Sword of the Wilderness

(The scene of the story is in Maine in the late 1600's. The Indians treat the Nuhard family well because Mr. Nuhard has been fair with them.)

12. Cody, William F. - Adventures of Buffalo Bill

13. Curtis, Alice Turner - A Little Maid of Old New York

A Little Maid of Old Maryland, and many more

(These are stories of the early life in these colonies and describes the old ships, early customs and the growing feeling for liberty.)

14. Darby, Ada Claire - Skip-Come-A-Lou

(This is a story describing the life and times of Arrowrock, Missouri, in 1830, and the title is the name of an old dance.)

15. Dix, Beulah Marie - Soldier Rigdale

(This is a story of a little boy who sailed in the Mayflower and served Myles Standish. It gives an excellent picture of Plymouth and its hardships. It furnishes a good introduction to history.)

16. Eggleston, Edward - Hoosier School Boy

(This tells tales of school life in the backwoods of Indiana about 1850.)

17. Farris, J. F. - Real Stories from Our History

(These are chiefly extracts from letters, journals and other personal accounts by men and women who took part in the events they tell or witnessed the scenes they portray.)

18. Field, Rachel - Hitty - Her First Hundred Years

(This is the record of the travels of an authentic wooden doll.)

19. Gardiner, Alice and Osborne, Nancy - Father's Gone A-Walking

(The scene is in Nantucket in 1800.)

20. Gordy, Wilbur F. - Colonial Days

Stories of Later American History

American Leaders and Heroes

21. Grenfel, W. T. - Adrift on an Ice Pan

22. Holberg, Ruth Langland - Hester and Timothy, Pioneers

23. Hooker, Forrestine C. - Cricket, a Little Girl of the Old West

Civilizing Cricket

24. Howard, Bonnie C. - On the Trail with Lewis and Clarke

25. Lamprey, Louise - Days of the Colonists

Days of the Commanders

(These are heroes from Revolutionary time up to Jackson.)

_____ Days of the Leaders

(These stories deal with military and naval exploits of the Civil and Spanish Wars and the time between.)

_____ Days of the Builders

(A series of stories based on the Panama Canal, the Ford auto, the phonograph, wireless and others.)

26. Lang, Jennie - Story of General Gordon

(This tells of "Chinese Gordon," his famous exploits and his heroic death.)

27. Meadowcroft, Enid LaMonte - By Wagon and Flatboat

28. Meigs, Cornelia - Master Simon's Garden

(This is the story of a lovely garden first planted in Puritan days which influences the lives of three generations.)

_____ The Trade Wind (Time about 1773)

29. Montgomery, Rutherford - The Trail of the Buffalo

(This is the story of the buffalo of the American West. It gives a true picture of mountain and prairie life, customs of the plains, Indians and of the destruction of the buffalo by the white men.)

_____ Gray Wolf

(This is a story of the gray wolves that bother the cattlemen.)

24. Kendal, W. T. - Adrift on an Ice Pan

25. Sidney, Ruth Langland - Water and Timothy, Pioneers

26. Sooner, Fortescue E. - Orchid, a Little Girl of the Old West

Civilizing Orchid

27. Sowers, Pamela C. - On the Trail with Jesse and Tippy

28. Langley, Louise - Days of the Colorists

Days of the Commodore

(These are heroes from Revolutionary time up to Jackson.)

_____ Days of the Lowers

(These stories deal with military and naval exploits of the civil and Spanish Wars and the time between.)

_____ Days of the Builders

(A series of stories based on the Panama Canal, the Ford auto, the phonograph, airplanes and others.)

29. Lang, Jessie - Story of Several Gordon

(This tells of "Ohlsen's Gordon," his Thomas exploits and his heroic death.)

27. Lawrence, Mary Wells - Jo Mason and Fletcher

28. Lelia, Cornelia - Master Simon's Garden

(This is the story of a lovely garden first planted in Puritan days, which influences the lives of large generations.)

_____ The Trade Wind (Also about 1772)

29. Montgomery, Rutherford - The Trail of the Buffalo

(This is the story of the buffalo on the American West. It gives a few pictures of mountain and prairie life, customs of the Sioux, Indians and of the destruction of the buffalo by the white man.)

_____ Gray Wolf

(This is a story of the gray wolves that bother the settlers.)

30. Orton, Helen Fuller - Gold-laced Coat

(A Story of Old Niagara, 1758)

_____ Lad of Old Williamsburg

31. Parton, Ethel - Melissa Ann

(This pictures life in New England on hundred years ago.)

32. Perkins, Lucy Fitch - American Twins of the Revolution

Pioneer Twins

33. Putnam, David Binney - David Goes to Baffin Land

David Goes to Greenland

David Goes Voyaging

34. Tappan, Eva March - American Hero Stories

Letters from Colonial Children

35. Tousey, Sanford - Cowboy Tommy

Jerry and the Pony Express

Steamboat Billy

Val Rides the Oregon Trail

(These are picture books with just the explanatory reading.)

36. Tucker, George F. - The Boy Whaleman

II <u>World Friendship List</u>

1. Ashmun, Margaret - Susie Sugarbeet

(This is the story of a Dutch family who traveled in the United States.wherever sugarbeets were to be harvested.)

2. Boyesen, H. N. - Modern Vikings

(These are some of the stories Professor Boyesen,himself a Norseman, told to his own children.)

3. Comfort, Mildred Houghton - Peter and Nancy in _____ Europe, Australia, Africa, Asia and South America.

4. Dodge, Mary Mapes - Hans Brinker or the Silver Skates

5. Ewing, Juliana Horatio - Jan of the Windmill

6. Hewes, Agnes Danforth - Boy of the Lost Crusade

Sword of Roland Arnot

7. Miller, Elizabeth Cleveland - Children of the Mountain Eagle

Pran of Albania

8. Spyri, Johanna - Heidi

Moni, the Goat Boy

III Indian Stories

1. Cannon, Cornelia James - The Pueblo Boy

The Pueblo Girl

2. Eastman, Charles A. - Indian Heroes and Great Chieftan

3. Moon, Grace P. - Chi-Wee

Chi-Wee and Loki

Magic Trail

Nadita

(These are American desert and pueblo Indian stories.)

4. Schultz, J. W. - Sinopah, the Indian Boy

(This is a true story of a Blackfoot Indian, son of a chief.)

_____ With the Indians in the Rockies

(These are later adventures of the same boy who was afterwards known by the name of Pitamakin.)

_____ The White Buffalo Robe

3. Gawvert, Wilfred Fourteen - Peter and Nancy in _____ Europe, Australia, Africa, Asia and South America.

4. Dodge, Mary Mapes - Hans Brinker or the Silver Skates

5. Kyle, Tylene Dorsey - Ice or the Flat Hill

6. Nagle, Agnes Danielle - Boy of the Last Crusade

Sword of Roland Jaret

7. Wilder, Elizabeth Cleveland - Children of the Mountain Eagle

Eyes of Alberic

8. Ayari, Johnson - Haidi

Ivan, the Goat Boy

III Indian Stories

1. Grumm, Cornelia James - The Pueblo Boy

The Pueblo Girl

2. Eastman, Charles A. - Indian Heroes and Great Chieftains

3. Moon, Grace F. - Dni-ses

Dni-ses to Iohi

Wild Orphan

Sonia

(These are American Desert Southwest Indian stories.)

4. Schmidt, L. M. - Blossom, the Indian Boy

(This is a true story of a Blackfoot Indian, son of a chief.)

_____ With the Indians in the Rockies

(These are later adventures of the same boy who was after-wards known by the name of Hiawatha.)

_____ The White Buffalo Robe

IV Patriotism - (Many of the books in the General List show this too.)

1. French, Harry W. - Lance of Kanana: A Story of Arabia

(This tells how Kanana, a Bedouin boy, despised for his supposed cowardice, rescued his beloved country Arabia. It portrays the finest type of heroism and patriotism.)

2. Kelly, Eric P. - Trumpeter of Krakow

Blacksmith of Vilno

(These are stories of the brave Pole who suffered for a cause.)

3. Lownsberry, Eloise - The Boy Knight of Rheims

(This portrays devotion to religion and to a great work as well as patriotism.)

4. Mirza, Youel B. - Son of the Sword

5. Seawell, Molly Elliott - Little Jarvis

(Jarvis was a hero of the War of 1812.)

V Service

1. Finnemore, John - The Wolf Patrol

(This is a tale of Lord Baden-Powell's boy scouts.)

2. Lansing, Marion F. - Magic Gold

(This is how Roger, son of Baron Richard of Haddon Towers served his apprenticeship as an alchemist and learns to reverence their greatest law, which is to seek and speak the truth.)

All of these books are on the Reading List issued by the Division of Public Libraries of the Massachusetts Department of Education. For reports on any five of these books any public library will issue a certificate. While to encourage a child to work for a reward is not wise, this certificate only served as a record of the reading done.

IV Apologists - (Any of the books in the General list also this too.)

1. Trench, Harry F. - Lance of Ramadar a Story of Arabia

(This tells how Lawrence, a Oxford lad, designed for his supposed ancestors, rescued his beloved country Arabia. It portrays the finest type of heroism and patriotism.)

2. Yale, Eric B. - Conqueror of Sudan

Blacksmith of Tiho

(These are stories of the brave boys who suffered for a cause.)

3. Lassenbery, Elaine - The Boy Knight of Mexico

(This boosters loyalty to religion and is a great work based on catholicism.)

4. Mirza, Yusuf A. - Son of the Sword

5. Sewell, Polly Elliott - Little Tavia

(Tavia was a hero of the war of 1812.)

V Service

1. Pinsenere, John - The Sail Patrol

(This is a tale of land Sailor-Coastline boy scouts.)

2. Ingram, Marion E. - Magic Cole

(This is the Moses, son of Aaron wizened of Indian towers saved his apparentness in a chemistat and learns to reverence their greatest law, which is to seek and speak the truth.)

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In addition to the story books already listed, I would like to mention one book which I think should be in every intermediate grade classroom. It is one by James A. Moss, published by the United States Flag Association, Washington, D. C., and entitled "Our Country's Flag - The Symbol of all we are - All we hope to be." The cost of this is twenty-five cents for a single copy. It contains everything one could wish to know about the flag, its history, its meaning, and the correct display and treatment of the flag. One page entitled "The Flag is What we Make it," has many statements that are good for children or adults to think about. One which I especially liked is:

> "Those who founded this wonderful Nation of ours and others before us, through their ideals, struggles, sacrifices and achievements, made and handed down to us a great Country, with a great Flag.
>
> "Whether this Country and its Flag shall continue to be great, will depend on the American people of today of whom You are one."

The illustrations of the different flags of our country from early times to now and the flag on display are clear and should prove helpful to all.

Poems

These are general patriotic poems and also some which emphasize other good qualities for citizens.

Old Ironsides	Oliver Wendell Holmes
Concord Hymn	Ralph Waldo Emerson
Warren's Address at Bunker Hill	John Pierpont
O Captain! My Captain!	Walt Whitman
Lincoln	John Gould Fletcher

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> "Those who founded this wonderful nation or came and others joined us, through their ideals, struggles, sacrifices and achievements, made and handed down to us a great country, with a great flag.
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> "Whatever this Country and its flag shall continue to be great, will depend on the American people of to-day or those you are one."

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Poems

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Old Ironsides	Oliver Wendell Holmes
Concord Hymn	Ralph Waldo Emerson
Barbara Frietchie	John Greenleaf Whittier
O Captain! My Captain!	Walt Whitman
Lincoln	John Louis Stoddard

Abraham Lincoln	Mildred Plew Meiggs
Lincoln	Nancy Byrd Turner
Washington	Nancy Byrd Turner
Work	Henry van Dyke
The Manly Life	Henry van Dyke
America for Me	Henry van Dyke
America the Beautiful	Katharine Lee Bates
How Did You Die?	Edmund Vance Cooke
It Couldn't Be Done	Edgar A.Guest
Columbus	Joaquin Miller
Battle-Hymn of the Republic	Julia Ward Howe
In Flanders Fields	John McCrae
If	Rudyard Kipling
Paul Rever's Ride	Henry W. Longfellow
The Builders	Henry W. Longfellow
House by the Side of the Road	Sam Walter Foss
My Native Land	Sir Walter Scott
God Bless Our Father Land	Oliver Wendell Holmes
The Twenty-Second of February	William Cullen Bryant
The Flag Goes By	Henry Holcomb Bennett
God Save the Flag	Oliver Wendell Holmes

These are poems which may be used in connection with the set of stamps issued in 1940 in honor of American poets. Some are included in the previous list.

1. Henry W. Longfellow Paul Revere's Ride

Abraham Lincoln	Richard Alan Meyers
Lincoln	Henry Byrd Turner
Washington	Henry Byrd Turner
Work	Henry Van Dyke
The Manly Life	Henry Van Dyke
America for Me	Henry Van Dyke
America the Beautiful	Katherine Lee Bates
How Did You Die?	Edmund Vance Cooke
It Couldn't Be Done	Edgar A. Guest
Columbus	Joaquin Miller
Earth-Born or the Republic	Julia Ward Howe
In Flanders Fields	John Moore
If	Rudyard Kipling
Paul Revere's Ride	Henry W. Longfellow
The Builders	Henry W. Longfellow
Home by the Side of the Road	Sam Walter Foss
Native Land	Sir Walter Scott
God Bless Our Father Land	Oliver Wendell Holmes
The Twenty-second of February	William Cullen Bryant
The Flag Goes By	Henry Holcomb Bennett
God Save the Flag	Oliver Wendell Holmes

These are poems which may be used in connection with the set of stamps issued in 1940 in honor of American poets. Some are included in the previous list.

1. Henry W. Longfellow	Paul Revere's Ride

Henry W. Longfellow	Rain in Summer The Building of a Ship The Builders The Children's Hour
2. James Russell Lowell	The First Snowfall The Fountain June (The Vision of Sir Launfal) The Present Crisis
3. Ralph Waldo Emerson	Concord Hymn The Chickadee The Mountain and the Squirrel Rhodora Forbearance Each and All The Snow Storm
4. Walt Whitman	O Captain ! My Captain ! I Hear America Singing The Ship of Democracy
5. James Whitcomb Riley	Knee-Deep in June Out to Old Aunt Mary's Little Orphant Annie The Raggedy Man The First Bluebird Then the Frost is on the Pumpkin.

I recommend the following book for patriotic poems "Peace and Patriotism," by Elva S. Smith, Lothrop, Lee and Shephard Company, 1919.

Short Stories

Every reading book of any system has, from the fourth grade through the sixth, short stories of American heroes and those of other lands. These stories get the children familiar with famous people and acquainted with their contributions to civilization. The following are examples of this kind of material taken from well-known school books.

1. Condon, Randell J. (editor) Atlantic Readers, Book III - The Wonder Tune, Little, Brown and Company, 1938

   Sacajawea, the Bird Woman

Henry W. Longfellow — Rain in Summer
The Building of a Ship
The Builders
The Children's Hour

E. Laura Russell Lowell — The First Snowfall
The Foundling
Time (The Vision of Sir Launfal)
The Present Crisis

J. Ralph Waldo Emerson — Concord Hymn
The Chickadee
The Mountain and the Squirrel
Rhodora
Forbearance
Each and All
The Snow Storm

A. Mark Twain — O Captain! My Captain!
I Hear America Singing
The Ship of Democracy

E. Edwin Markham — Knee-Deep in June
Out to Old Aunt Mary's
Little Orphant Annie
The Raggedy Man
The First Dandelion
When the Frost is on the Pumpkin.

I recommend the following book for patriotic songs "Songs and Patriotism," by Clive S. Smith, Lothrop, Lee and Shepard Company, 1919.

Short Stories

Every reading book of my system has, like the Fourth grade through the sixth, short stories of American heroes and those of other lands. These stories get the children familiar with famous people and associated with their contributions to civilization. The following are examples of this kind of material taken from well-known school books.

1. Condon, Randall J. (editor) Atlantic Readers, Book III - The Wonder Tale, Little, Brown and Company, 1928

Secretaries, the Tired Woman

What the Girl Scout Stands For

The Boy Scout Wears a Uniform

Makers of the Flag

The Tree that Fought for France

The Flower Magician (Luther Burbank)

Jule-Nisse (Christmas of Jacob Riis)

The Violin Maker

The Angel of the Battlefield

David Livingstone

2. Egan, Joseph B. Character Building, Welles Publishing Company, 1939-1940

Book I on Cleanliness - The Story of Charles Goodyear

Book III on Thankfulness - Thank You, Mr. Franklin

Book IV on Kindness - Orville's Strange Bat (Orville Wright)

Book V on Courage - "Courage! Life is Beautiful!" (A Story of Ludwig Beethoven)

Ben Franklin's Lantern

Book VI on Usefulness - Horseshoe Chimes (A story of John Davy, English composer)

Book VII on Cheerfulness - Little Benjamin West

Book VIII on Courtesy - Cyrus Dallis Tells His Story

3. Elson, William H. and Burris, Mary H. - Child Library Readers-Book V, Scott, Foresman and Company, 1933

Part II - The Story of Light

The Old Street Lamp

Grace Darling

Keeper of the Light

The Highland Light

Part III -The Italian Drummer Boy

The Boy Who Saved the Settlement

Betty's Ride - A Tale of the Revolution

What It Means to Love America

The Good Citizen - by Theodore Roosevelt

4. Freeman, Frank N. and Johnson, Eleanor M. - Child Story Readers Book V - World At Work, Lyons and Carnahan, 1930, Section B

I Man Experiments: Radium - Curie
Electricity - Edison
Germs

III Man Explores: William Beebe
Admiral Byrd
David Putnam

VI Heroes of Civilization: Laurence of Arabia,
Buffalo Bill
Robert Dollar
Jacob Riis
Edward MacDowell, etc.

VII History: John Paul Jones
Daniel Boone

5. Freeman, Frank N. and Johnson, Eleanor M. - Child Story Readers Book VI - World Progress, Lyons and Carnahan, 1930.

Uncle Sam's Watchful Guardian (Forest Ranger)

The Surrender of General Lee

Wizards of the Air (Wright Brothers)

A Famous Lady of the White House (Dolly Madison)

The Man Who Stops the Train (Westinghouse)

General Pershing

Heroes of the Dots and Dashes

Life and Work in the Colonies

The Wireless Wizard (Marconi)

Kit Carson, the Brave Little Man

The Little Giant (Steinmetz)

Pianist and Premier (Paderewski)

Thrift-Harry Lauder

6. Gates, Arthur I and Ayer, Jean - Let's Travel On, Macmillan Company, 1940

Part I - Inventors and Inventions

Part III - Young Americans

7. Gates, Arthur I. and Ayer, Jean - Let's Go Ahead, Macmillan Company, 1940

A Young Explorer (Paul Siple and his Antarctic adventure)

On the Overland Stage

Gray Eagle's Horse

The Lost Poacher by Jack London

Down in Davy Jones' Locker

The Flying Brothers

The Girl Who Did What She Wanted (Marie Curie)

8. Grady, William E. and Klapper, Paul - New Stories of Life and Adventure, Charles Scribner's Sons, 1938

A Modern Hero (building of Boulder Dam)

The General's Birthday Gift (Valley Forge)

The Bird Man

The Chisholm Trail

Clipper Ships - Greyhounds of the Sea

On to Oregon

Great Men and Women (several short biographies)

Hero Workers (coast guard, riveter, lighthouse keeper)

9. Lewis, William Dodge and Rowland, Albert Lindsay - The Wonder World, John C. Winston Company, 1930

One of Our First Battle Flags

Giving a Pledge to the Flag

Airships and Airmen

History in Pictures

10. Lewis, William Dodge and Rowland, Albert Lindsay - Facts and Fancies, John C. Winston, 1930

Diary of a Colonial Girl, Prudence Clark

A Twice-Thankful Colony

11. Lyman, Rollo L. and others, - Treasury of Life and Literature, Vol. I., Charles Scribner's Sons, 1937. The book is divided into parts and the names of each part tells its purpose.

Steadfastness

Friendliness

Courage

Faithfulness

12. Spencer, Paul R., Gans, Roma, and Fritschler, Lois D. - Thought-Study Readers, Book VI, Lyons and Carnahan,1930

Section II - Community and Citizenship

Riders of the Plains

Liberty Enlightening the World

Who Are Americans?

Section V - History and Biography

Chinese Gordon, Soldier and Hero

A True Nobleman (Tolstoi)

MacDowell, Master of Music

A Great Adventure in "Dark Africa." (Livingstone)

Another Adventure in "Dark Africa." (Stanley)

13. Childcraft Series, Vol. III - Stories of Life and Lands, W. F. Quarrie and Company, 1931

Biographies of Penn, Washington, Lafayette, Lincoln, Robert E. Lee, Hans Christian, Anderson, Queen Victoria, John J. Audubon, Clara Barton, Lindbergh. A section for Great Musicians and Great Artists.

14. Hubbard, Eleanore, Little American History Plays for Little Americans, Benjamin H. Sanborn and Company, 1938

These are short one or two act plays in which the learning of the part is simple and does not require much time and the properties may be found in any classroom. The plays are of war and peacetime heroes and they stress patriotism in its truest sense.

Part II - contains Boston Tea Party, Paul Revere's Ride, "The First in War," Independence Day, Our First Flag, Lafayette, the Friend of America.

Part III - contains The Star Spangled Banner

Part IV - contains Only a Girl (Elizabeth Zane(Daniel Boone's Snuff Box, Gold in California.

Part V - contains A Little Life of Lincoln, A Little Drummer Boy

Part VI - contains The Trial Trip of the Clermont, Morse's Telegraph

Section V - History and Biography

Thirsee Condon, Violet and Dare

A True Yankeeman (Violet)

Macdonald, Master of Music

A Great Adventure in "Dare Africa."
(Livingstone)

Another Adventure in "Dare Africa."
(Stanley)

1a. Children's Series, Vol. III - Stories of Life and Lands, W. R. Quartis and Company, 1921

Biographies of Penn, Washington, Lafayette, Lincoln, Robert E. Lee, Jane Addams, Emerson, Queen Victoria, John C. Fremont, Clara Barton, Lindbergh. A section for Great Musicians and Great Artists.

1b. Hubbard, Elbert, Little American History Plays for Little Americans, Benjamin H. Sanborn and Company, 1908

These are about one or two act plays in which the learning of the part is simple and does not require much time and the properties may be found in any classroom. The plays are of war and peacetime horses and they stress patriotism in its truest sense.

Part II - contains Boston Tea Party, Paul Revere's Ride, "The Night in Tex," Independence Day, Our First Flag, Lafayette, the Friend of Liberty.

Part III - contains the Star Spangled Banner

Part IV - contains only a Girl (Elizabeth Zane) Daniel Boone's Ammunition Box, Gold in California.

Part V - contains a little Life of Lincoln, a Little Drummer Boy

Part VI - contains the Final Duty of the Clermont, Morse's Telegraph

Part VII - contains Memorial Day, America Pays Her Debt to France

15. Meigs, Cornelia - Young American, Ginn and Company, 1936.

This is a book of short stores intended by the author to show how history looked to young Americans while it was in the making. All the stories in the book are good.

16. Weekly Reader - This newspaper is issued each week of the school year. This year stories of present-day famous people have been stressed and each time his or her contribution to or influence for democracy has been the point made. This helps children to realize that people are still working hard to make this country a success and that such efforts are appreciated.

These stories give one an idea how much material there is in any regular classroom just in the regular textbooks and library books. They also point out to children that peace time contributions are considered just as worthwhile as the heroic deeds done on the battlefield. When war is so much read and discussed just now the heroes of peace should be studied and appreciated so that the emotional balance may be kept in the child's life.

United States Postage Stamps

United States postage stamps furnish much material which appeals to boys and girls of elementary school age as well as to older ones. Stamp albums are inexpensive and even Ten Cent Stores sell packets of stamps. The teacher should encourage this collecting, both because it keeps children occupied in their leisure time and because much history and geography may be learned.

Foreign stamps are being featured just now in stores and in the newspapers. Almost every picture on a stamp represents a man whom a coun-

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16. Hayes, Cornelia - Young American, Ginn and Company, 1920.

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Foreign stamps are being featured just now in stores and in the newspapers. Almost every picture on a stamp represents a man doing a cous-

try wishes to honor, some famous building or some industry of the country. Children enjoy learning about these people and places because the stamps belong to them and they seem to take a personal interest. As the countries of Europe are disappearing one by one, Poland, Austria, Czechoslovakia, and others, the stamps become valuable to their owners,not in money value but in interest.

For this present study I wish especially to speak of the United States stamps that have historic significance and how they may be used to make pupils aware of men and events that contributed to the making of our country.

People have been featured more than any other one thing on United States stamps. Some of these may be familiar to sixth grade pupils and some may not. An interested teacher can encourage pupils to know at least on thing about each man.

In 1893 was issued the Columbian set of stamps, commemorating Columbus' discovery of America. There were ten stamps in the series and each bears a picture of some phase of his preparation, actual trip or landing. Now that the government allows the stamp books to actually picture United States stamps these ten pictures are interesting even if the stamps were not obtained. In 1904 the Louisiana Purchase set appeared. An interesting one of this set pictured a map of the United States with the area of the purchase colored darker than the rest of the country. In 1907 the 300th anniversary of the settlement of Jamestown was celebrated by the issue of three stamps picturing John Smith, Pocohontas and the Founding of Jamestown. In 1920 our own State was honored by a set of three showing

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the Mayflower, the Landing of the Pilgrims and Signing the Compact. These illustrations are sufficient to make my points that much American history can be learned as one collects and studies stamps.

We have honored some foreign men on our stamps. Von Stueben, Pulaski and Kosiuski are all on our stamps. One stamp of 1931 shows Washington in the center and Rochambeau and DeGrasse, two Frenchmen who helped us, on either side. This seemed to have given an idea to Poland and she issued a stamp with Washington, Pulaski and Kosiuski on it. So some very pleasant stories of international friendship come to light when stamps are studied. Up to that time no country had so honored an American but since then Ecuador in South America has done the same. In 1938 we honored the Swedes and Finns for their settlement of Delaware.

In 1940 were issued seven sets of five each of United States stamps honoring famous Americans who have contributed to our happiness and culture. The seven sets are Writers, Poets, Scientists, Educators, Artists Musicians and Inventors. These offer a fine opportunity for teachers to encourage pupils to find out why these peace-time heroes and heroines were so honored.

In 1936 the Post Office Department at Washington issued a bulletin (twenty-five cents) called: A Description of United States Postage Stamps . This contains pictures of all stamps issued up that time and much valuable historical information about them.

Another phase of this stamp study which is informative is the place where each stamp is first issued. Some town or city in the country has the honor of selling the stamp for one day before they are issued any

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Another phase of this stamp study which is informative is the place where each stamp is first issued. Some town or city in the country has the honor of selling the stamp for one day before they are issued any

where else in the country. The city or town chosen has something significant to do with the person or event being commemorated. For example: The Pony Express Stamps were issued on the first day at St. Joseph, Missouri, and Sacramento, California.

As one goes deeper into stamp collecting one finds a very pleasant hobby as well as one which teaches much United States history.

Miscellaneous Material for Pupils and Teachers

1. Governor's Proclamations. Every year the Governor of Massachusetts issues proclamations in memory of events which happened in the history of our State and country and for respect to different people. The paragraph about the person or event usually tells a few reasons why the proclamation is issued. If these are posted on a bulletin board and attention called to it some pupils will be interested enough to look up further about the person or event. I think none of these should be allowed to go by without some class discussion about them. Either the proclamation itself or some pupil's record of it should be entered in the class book of worthwhile material which comes up from day to day. I think such a record book is invaluable for any class.

2. Calendars - on which birthdays or events are recorded with the dates are very interesting. Some how pupils feel that if a person or an event is mentioned on a calendar, which isn't real school material, it must be important. Some calendars have only a few birthdays or events mentioned each month but I have seem some where an historical event had been found for everyday. Of course all of this will not be remembered but if the most important ones are stressed and made interesting and vital

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2. Calendar - on which birthdays or events are recorded with the dates are very interesting. Some now pupils feel that if a person or an event is mentioned on a calendar, which isn't real school material, it must be important. Some calendars have only a few birthdays or events mentioned each month but I have seen some where an historical event had been found for everyday. Of course all of this will not be remembered but if the most important ones are stressed and made interesting and vital

enough much of it will be kept in mind by the children.

3. Many advertising companies from time to time issue illustrative material. During the last five years three oil companies, Sinclair, Amoco and Tydol have issued stamp books and a set of three or five stamps each week. One set was pictures of all the presidents; another was prehistoric monsters that once roamed our land; another was historice houses and monuments; and the last was of the different types of airplanes with some mention of people who helped in the perfecting of them. Teachers and pupils both should be interested in collecting any of this free material.

4. Large and small reproductions of famous paintings, the artists, other famous people, historical houses and other landmarks are available at moderate prices from any picture printing concern like the Perry Picture Company in Malden. Both colored and balck and white reproductions are available in the small size for one or two cents each. These are very satisfactory and give an inexpensive illustration for a story or a notebook or a time line. These are available also for the famous masterpieces which are a part of our cultural heritage from the Old World. These with a short account of the artist or the subject portrayed form a permanent record for future interest and reference.

5. The Metropolitan Opera Company have written in condensed and simple form the story of several of the famous operas whose stories and music we enjoy and which children should learn. The illustrations in the books are in color and are exact reproductions of the stage settings when the operas are actually given. These are not available at fifty cents for eight of the famous operas and help to establish that love of the great

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5. Very advertising campaigns from time to time issue illustrative material. During the last two years three old companies, Sinclair, Sonoco and Tydol have issued attag books and a set of three or five stamps each week. One set was pictures of all the presidents; another was prehistoric monsters that once roamed our land; another was historical homes and monuments; and the last set of the different types of airplanes with some mention of people who helped in the development of them. Teachers and pupils both should be interested in collecting any of this type material.

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and good in music which we all want for our pupils.

6. In one classroom with which I am familiar a very interesting study of the development of our flag has been going on in connection with the westward expansion of our country. As a border across one side of the room small flags on small sticks were fastened to the top of the blackboard. During the exploration period the flags of the European nations involved were grouped together. Then as our country emerged the different flags adopted for our use were put up. Finally the stars and stripes was decided upon but there were several variations before our present flag was adopted. These small silk flags can be purchased very reasonably at Hammett's and probably at other supply stores. If the desired flag cannot be obtained, one the size of the others made of paper and colored is entirely satisfactory. In fact all the flags could be made.

7. The observation of holidays during the year offers an opportunity for the discussion of the historical significance of each day. One Junior High School principal with whom I am familiar asks entering seventh grade pupils to write from memory the fiteen holidays of the school year and tell for what each date is significant. While this memory work may not always be insisted upon the knowledge about the holidays is valuable for young children to know.

8. Teaching Conservation in Elementary Schools is a Bulletin (No. 14) which may be obtained from the Superintendent of Documents, Washington, D. C., for twenty-cents.

9. Publications of the Educational Policies Commission are helpful. Here I want to mention the frequent information which is called

and room in which we all work for our pupils.

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7. The observation of holidays during the year offers an opportunity for the discussion of the historical significance of each day. The Junior High School principal with whom I am familiar sets aside every month grade pupils to write from memory the fifteen holidays of the school year and tell for what each date is significant. While this memory work may not always be insisted upon the knowledge about the holidays is valuable for young children to know.

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National Defense News Letter. The one issued April 9, 1941, stressed Pan-Americanism. This Commission has now published a set of six pamphlets which sell for one dollar a set. The titles of the six are: Our Democracy, How May We Defend Democracy, Suggestions for Teaching American History in the Present Emergency, The Schools, an Arsenal of Democracy, How You Can Strengthen Democracy, and Documents of Democracy.

10. The Oregon Trail Memorial Association, Inc., 1775 Broadway, New York City, is issuing Americanism Through Activities. The well illustrated booklet centers attention upon historical efforts of Americans in reducing a wilderness to civilization. This is an outgrowth of the Covered Wagon Centennial of 1930.

11. The Bureau of Publications, Teachers College, Columbia University, New York City, announces that single copies of its large colored poster entitled "A Creed of Democracy" may be obtained free of charge on application. The bureau recommends the poster for use above the sixth grade in classroom activities which are planned to make clear the meanings of democracy. However, I think sixth grade pupils at least the brighter ones, will catch the significance of the poster's message.

12. To the recent purchasers of the Childcraft books, mentioned in the section under Short Stories of this list of materials, a monthly bulletin is sent. Some worthwhile present-day invention or project is described and pictures of it are given. A list of stories and poems appropriate for the month are suggested. The famous birthdays of the month are also given. Some of the persons mentioned will not be familiar to children and to find out about each will be a worthwhile activity.

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13. The World Book Company also issues a monthly bulletin to supplement their encyclopedias. This is on the same plan as the Childcraft bulletin but there is usually a theme chosen for each month and all the material centers around it. A recent monthly theme was"Peace as a World Ideal."

The World Book Company also issues"Unit Teaching Materials" from which helpful suggestions come. Three significant units in this connection are Holidays and Festivals, Colonial Life in America and Our Government and its Capital City.

14. Scott Foresman and Company issue each month a four-page circular called "The Supervisor's Notebook." This is punched and fits the ordinary notebook cover. The title of the one for April, 1941, will give an idea of their nature. This one was called,"How Can the Schools Educate for Democracy?" Some concrete suggestions for supervisors and teachers were given. Recent books, other than those published by their own company are given. This bulletin is free to any principal upon request to be put on the mailing list of the company.

15. The Grade Teacher, May 1941, page 16.

The Meaning of Democracy - this material is intended for intermediate and grammar grades.

The Grade Teacher, February, 1941

Our First Flag - (Six outlines to color and make.)
Picture and poem of the flag and the eagle.
Play - Lincoln's Best Friend

The Grade Teacher, April, 1941

Democracy and Education (page 16). This article is by Thomas H. Briggs of Columbia and aims to teach pupils to appreciate democracy.

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19. The Grade Teacher, May 1941, page 19.

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16. Journal of the N. E. A. for November, 1940

Dramatization of America, the Beautiful.

This is written for fifth and sixth grade children to work for greater appreciation of our country and of the contributions of labor, industry, science and invention.

17. The material published by the Pan American Union, Washington, D. C., is interesting and helpful. The play, "Christ of the Andes" is well planned for production by sixth grade pupils with the equipment available in an ordinary school building. "The Flags and Coats-of-Arms" is another valuable pamphlet.

18. Childhood Education, April, 1941. (Journal of the Association for Childhood Education)

"Love Thy Neighbor." This article aims to help children understand and appreciate others.

"Measuring Democratic and Undemocratic Behavior." This article shows primary teachers how to evaluate a young child's behavior in respect to democratic principles.

16. Journal of the N. E. A. for November, 1940

Home Education or America, the Beautiful.

This is written for sixth and sixth grade children to work for greater appreciation of our country and of the contributions of labor, industry, science and invention.

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CHAPTER VII

SUMMARY

In this study of Civic Instruction, its needs and its dangers, I have tried to stress some points more strongly than others. These special items I would like to review so that they may be the last thought to stay in one's mind.

In the first place we must keep in mind the peculiar dangers that are besetting us just now. These are dangers which have never before come our way; they are dangers from within as well as from without. That our people are not aware of the seriousness of the trouble seems apparent and it is this ignorance that is our duty to combat. We must teach our pupils the ways of democracy and of our freedom and liberty. They must understand it so that they can appreciate it and be determined that it shall always be preserved here. We in the elementary schools can lay the foundation for future and further teaching of democratic ideals in the upper schools. We cannot neglect this task or the teachers after us will be handicapped.

Perhaps in the elementary schools we can do more to arouse an enthusiasm for America, its flag and its possibilities than the teachers of any other grades. Our children are more enthusiastic in their younger years than they are when they become more self-conscious. Our children are not embarrassed if others see them flushed with emotion. The teaching can and should be so alive and so enthusiastic that children will catch the

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spirit which will make them eager to stand up for the ideals of their great country. This enthusiasm must come from the material and from the teacher.

Of these two factors just mentioned I think the teacher is the more important. As adults we know we are often fascinated by a personality, an enthusiasm, a manner. Sometimes we may not be able to know quite what it is and sometimes we may entirely forget what this person's message was. But we felt alive and eager to go out and accomplish great things. So if a teacher is alive with her own patriotism and eager to impart it to her pupils, they are sure to catch some of the fire. This same teacher will search for worthwhile material to use with her class and she will be sure to find it out of the wealth that is available.

May I say just a word about this material? I have just said that there is much of it available. I might qualify that statement by saying that much of this must be made over into a more vitalized story. A mere recital of historical facts in chronological order and with the dates attached is not apt to be very vital to an intermediate grade child. He is apt to think it is something to be learned and be done with as quickly as possible. If this is the attitude created our goal of a helpful participating citizen will not be reached. So the enthusiastic teacher, knowing the material at hand and the scope that must be covered, will select, adapt and make over until she has the stories, plays and handwork that will be interesting and at the same time worthwhile.

Our pupils are citizens of our country now. This often makes a great impression on some children. Citizenship should be made vital to them until they feel that they have definite duties for perform now, that

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Our pupils are citizens of our country now. They often makes a great impression on some children. Citizenship should be made vital to them until they feel that they have definite duties for performance, that

are just as necessary as the adult responsibilities that they must assume later. These duties have to do with attitudes that they acquire. To say that three or four qualities are more important than any others of a large number is very hard. The ones which I consider most important might not be the ones my neighbor would choose. But if a child, a potential citizen, has an enthusiastic pride in the cultural, political and educational heritage passed down to him and if he is determined to add his bit to keeping this heritage intact he has gone a long way on the road toward useful and valuable citizenship. If he is broad-minded and willing to appreciate talent, ability and character wherever he finds them, he will be friendly and cooperative with his neighbors, tolerant of their differences in opinion and action and desirous that they as well as he shall receive the benefits of a peaceful, happy and progressive country.

Our country has been called a lawless nation, perhaps more lawless than other civilized ones. This is due to a lack of teaching somewhere in the home, the church or the school. So respect for law and order is a very necessary quality to instill in our youth. This respect is really showing consideration, courtesy and kindness for the rights of others. Our law enforcement agencies are only necessary because certain persons in our midst cannot live peaceably and considerately and safely with others. The youth of today must be taught the rules of fair play so that all may live, work and play happily with their neighbors. The principle of the Golden Rule is still a good one to follow.

Without religion no people can ever be very great. Our country was founded on religious principles; indeed several of our original colonies

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Without religion to people can ever be very poor. Our country was founded on religious principles, linked several of our original colonies

were havens of refuge for those who were religiously unhappy. We must not let this part of our heritage die out. This respect for religion is taught by tolerance and reverence shown at chance moments and not by direct teaching. It is not a holding to a religious denominational teaching but a respect for a power higher than that of men, a power that must be the guiding star for any civilization that is to last.

Habits and standards of work must be so taught to children that one's best is all that is ever done. We must fight the tendency of just "getting by", that habit which makes a pupil content if he just passes in his work. The child with large talents should see that he owes more to the world than the child with only a few abilities. The world has plenty of moderately good, half-hearted individuals; it never has had enough leaders or pioneers into the new realms of life.

Finally, I want to appeal for the spirit of true patriotism, that feeling that thrills one when the flag passes or the national anthem is sung. Such fervor is referred to in the following quotations.

> "Above all, we must stand shoulder to shoulder for the honor and greatness of our country."
>
> Theodore Roosevelt

> "There are no days of special patriotism. There are no days when you should be more patriotic than on other days. I ask you to wear everyday in your hearts the spirit of the Flag of the Union."
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> "Honor the Flag; fight for it; pray for it; die for it. It stands for your Country, your ancestors, yourself and your posterity."
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So citizens of our country are all who are alive in our land. We are the ones who hold the future in our hands. We should so stimulate and guide our pupils that they will feel that it matters not how unimportant what they do may seem, if it serves a useful purpose and if it is done in the best way possible. Anyone is doing his bit toward making his Country's Flag great and toward upholding its glory if his best effort always goes into his work.

Such are the opportunities of the teacher of civic values today!

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